

Shariah

PART1

Jesus Muhammad and the Bible

Information arranged and organized BY MR.FAISAL FAHIM
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ABOUT FAISAL FAHIM: FAISAL WAS BORN IN BANGLADESH. HE SPENT HIS CHILDHOOD WITH HIS GRANDPARENTS IN BANGLADESH & HE SAW THEM PRAYING 5 TIMES A DAY. HE CAME TO AMERICA AT A YOUNG AGE AND HE IS AN AMERICAN BANGLADESHI MUSLIM. IN AMERICA HE LIVED WITH HIS PARENTS. HE WENT TO SCHOOLS IN NY. HE WENT TO VISIT BANGLADESH IN 2009 & HE SAW SOME VIDEOS OF DR.ZAKIR NAIK ON TV. THE VIDEOS WERE ABOUT SPREADING THE KNOWLEDGE OF ISLAM WITH MUSLIMS AND NONMUSLIMS. HE WAS INSPIRED BY DR.ZAKIR NAIK. HE LOVES ISLAM & BELIEVES ISLAM IS A RELIGION OF PEACE & MERCY. SO HE LIKES TO SPREAD THE MESSAGE OF ISLAM TO NONMUSLIMS AND MUSLIMS.

According to Islam the statements of the Torah and Bible which do not contradict but rather matches with Quran Hadith and Islam are accurate but other statements which goes against the teachings of Quran Sunnah prophet Muhammad pbuh and Islam are errors made by humans. So those are not from God. Muslims believe prophet Muhammad is mentioned in the OT and NT = Torah and Bible. But Jews and Christians deny it. So they follow the teachings of the Church and synagogue and do not follow what is written in their holy books.

1. MUHAMMAD (PBUH) PROPHESED IN THE BOOK OF DEUTERONOMY:

Almighty God speaks to Moses in Book of Deuteronomy chapter 18 verse 18:

"I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him."

The Christians say that this prophecy refers to Jesus (pbuh) because Jesus (pbuh) was like Moses (pbuh). Moses (pbuh) was a Jew, as well as Jesus (pbuh) was a Jew. Moses (pbuh) was a Prophet and Jesus (pbuh) was also a Prophet. If these two are the only criteria for this prophecy to be fulfilled, then all the Prophets of the Bible who came after

Moses (pbuh) such as Solomon, Isaiah, Ezekiel, Daniel, Hosea, Joel, Malachi, John the Baptist, etc. (pbuh) will

fulfill this prophecy since all were Jews as well as prophets.

However, it is Prophet Muhammad (pbuh) who is like Moses (pbuh):

- i) Both had a father and a mother, while Jesus (pbuh) was born miraculously without any male intervention.
[Mathew 1:18 and Luke 1:35 and also Al-Qur'an 3:42-47]
- ii) Both were married and had children. Jesus (pbuh) according to the Bible did not marry nor had children.
- iii) Both died natural deaths. Jesus (pbuh) has been raised up alive. (4:157-158)
Muhammad (pbuh) is from among the brethren of Moses (pbuh). Arabs are brethren of Jews. Abraham (pbuh) had two sons: Ishmail and Isaac (pbuh). The Arabs are the descendants of Ishmail (pbuh) and the Jews are the descendants of Isaac (pbuh). Words in the mouth: Prophet Muhammad (pbuh) was unlettered and whatever revelations he received from Almighty God he repeated them verbatim. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."
[Deuteronomy 18:18]
- iv) Both besides being Prophets were also kings i.e. they could inflict capital punishment. Jesus (pbuh) said, "My kingdom is not of this world." (John 18:36).

p2 v) Both were accepted as Prophets by their people in their lifetime but Jesus (pbuh) was rejected by his people. John chapter 1 verse 11 states, "He came unto his own, but his own received him not."

iv) Both brought new laws and new regulations for their people. Jesus (pbuh) according to the Bible did not bring any new laws. (Mathew 5:17-18).

2.

It is Mentioned in the book of Deuteronomy chapter 18:19

"And it shall come to pass, that whosoever will not harken unto my words which he shall speak in my name, I will require it of him."

3.

Muhammad (pbuh) is prophesised in the book of Isaiah:

It is mentioned in the book of Isaiah chapter 29 verse 12: "And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." When Archangel Gabrail commanded Muhammad (pbuh) by saying Iqra - "Read", he replied, "I am not learned".

4.

prophet Muhammad (pbuh) mentioned by name in the old testament:

Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16: prophet Muhammad (pbuh) mentioned by name in the old testament: Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16: "Hikko Mamittakim we kullo Muhammadim Zehdoodeh wa Zehraee Bayna Jerusalem." "His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem." In the Hebrew language im is added for respect. Similarly im is added after the name of Prophet Muhammad (pbuh) to make it Muhammadim. In English translation they have even translated the name of Prophet Muhammad (pbuh) as "altogether lovely", but in the Old Testament in Hebrew, the name of Prophet Muhammad (pbuh) is yet present. It's majestic plural noun like Elohim which refers to 1 God only. so Muhammadim also refers to 1 Muhammad even though im can refer also to be plural. (Edited by Faisal)

Prophet Muhammad (pbuh) in the New Testament: Al-Qur'an Chapter 61 Verse 6: "And remember, Jesus, the son of Mary, said, 'O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me and giving glad tidings of a messenger to come after me, whose name shall be Ahmed.' But when he came to them with clear signs, they said, 'This is evident sorcery!' "All the prophecies mentioned in the Old Testament regarding Muhammad (pbuh) besides applying to the Jews also hold good for the Christians.

1.

John chapter 14 verse 16:

P3 "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

2.

Gospel of John chapter 15 verse 26:

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

3.

Gospel of John chapter 16 verse 7:

"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you".

"Ahmed" or "Muhammad" meaning "the one who praises" or "the praised one" is almost the translation of the

Greek word Periclytos. In the Gospel of John 14:16, 15:26, and 16:7. The word 'Comforter' is used in the English translation for the Greek word Paracletos which means advocate or a kind friend rather than a comforter.

Paracletos is the warped reading for Periclytos. Jesus (pbuh) actually prophesised Ahmed by name. Even the

Greek word Paraclete refers to the Prophet (pbuh) who is a mercy for all creatures. Some Christians say that the Comforter mentioned in these prophecies refers to the Holy Spirit. They fail to realise that the prophecy clearly says that only if Jesus (pbuh) departs will the Comforter come. The Bible states that the

Holy Spirit was already present on earth before and during the time of Jesus (pbuh), in the womb of Elizabeth, and again when Jesus (pbuh) was being baptised, etc. Hence this prophecy refers to none other than Prophet Muhammad (pbuh).

4. Gospel of John chapter 16 verse 12-14:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me".

The Spirit of Truth, spoken about in this prophecy refers to none other than Prophet Muhammad (pbuh). All quotations of the Bible are taken from the King James Version. Written By DR.ZAKIR NAIK.

112. Surah Al-Ikhlaas 1. Say (O Muhammad (ﷺ)): "He is Allah, (the) One. 2. "Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). 3. "He begets not, nor was He begotten; 4. "And there is none co-equal or comparable unto Him." Quran (The punishment of raping a woman in Islam is death penalty)!!! If anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. Quran.

In Quran, it says "If you kill one human being it's as if you have killed the entire of humanity. And if you save one human being. It's as you saved the entire of humanity". So, for killing you go to hell, for saving you go to heaven. There was no suicide bombers in the time of prophet Mohammad.

Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may

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well ask, is there any man greater than he?[Lamartine, *Histoire de la Turquie*, Paris 1854 Vol. II, pp. 276-77.]

It is not the propagation but the permanency of his religion that deserves our wonder; the same pure and perfect impression that he engraved at Mecca and Medina is preserved, after the revolutions of twelve centuries by the Indian, the African and the Turkish proselytes of the Koran... The Mahometans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of man. I believe in One God and Mahomet the Apostle of God., is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honors of the prophet have never transgressed the measure of human virtue; and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion.[Edward Gibbon and Simon Ocklay, *History of the Saracen Empire*, London 1870, p. 54.]

He was Caesar and Pope in one; but he was Pope without Popes pretensions, Caesar without the legions of Caesar: without a standing army, without a bodyguard, without a palace, without a fixed revenue; if ever any man had the right to say that he ruled by the right divine, it was Mohammad, for he had all the power without its instruments and without its supports.[Bosworth Smifu, *Mohammad and Mohammadanism*. London 1874, p. 92.]

.It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel whenever I re-read them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher.[Annie Besant, *The Life and Teachings of Muhammad*, Madras 1932, p.4]

His readiness to undergo persecutions for his beliefs, the high moral character of the men who believed in him and looked up to him as leader, and the greatness of his ultimate achievement all argue his fundamental integrity. To suppose Muhammad an impostor raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad.[W. Montgomery, *Mohammad at Mecca*, Oxford, 1953, p. 52.]

Thomas Carlyle, struck by this philosophy of life writes “and then also Islam-that we must submit to God; that our whole strength lies in resigned submission to Him, whatsoever he does to us, the thing he sends to us, even if death and worse than death, shall be good, shall be best; we resign ourselves to God.” The same author continues “If this be Islam, says Goethe, do we not all live in Islam?” Carlyle himself answers this question of Goethe and says “Yes, all of us that have any moral life, we all live so. This is yet the highest wisdom that heaven has revealed to our earth.”

On the authority of Abu Malik al-Harith bin Asim al-Asharee (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said, “Purity is half of iman (faith). ‘Al-hamdu lillah (praise be to Allah)’ fills the scales, and ‘subhan-Allah (how far is Allah from every imperfection) and ‘Al-hamdulillah (praise be to Allah)’ fill that which is between heaven and earth. And the salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur’an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin.” It was related by Muslim.

Allah has promised to keep The Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can't, surrender to your lord (the only way of peace& heaven). Quran is word of god & it has the information of past, present& future. God reveled to Prophet Muhammad whatever god wanted to & kept some information only to god by reveling some & not reveling some. But still Quran is 1 great source of information from God.

Do Muslims worship the Mecca? No Muslims bow towards the direction of mecca & worship only 1 God Allah. While praying in a mosque if Muslims will not have a direction they will end up praying facing or towards each

p5 other .The Quran & Prophet Muhammad taught us to bow towards the direction of mecca while we only pray & worship Allah. And it's also important for the unity of Muslims.

Jesus preached in Aramaic, and parts of the Old Testament and much of the rabbinical literature were written in that language. "El-law" or "El-lawh" in Aramaic means "GOD", while "Eloi" in Aramaic means "My GOD" as Jesus used the word "Eloi" when he was put on

the cross and said "My GOD My GOD why have you forsaken me? (Eloi, Eloi, lama sabachtani?)....(Mark 15:34)"

In Arabic, "GOD" means "Allah", and "My GOD" means "Ilahi" or "Elahi" which is derived from the word "Allah".1. "elahh" is the way the word "hhla" (spelled from right to left as it is Aramaic) is pronounced.

2. The words "Elahh", "hhla (read from right to left)" and "Allah" all have the "h" letter and pronunciation in them.

3- "Allah" in Arabic is pronounced as "Al-lawh" or "Al-lah" depending on the sentence that it is p18 used in. In Arabic, the sound of the word "Allah" could be thicker (Allawh) or thinner (Allah) depending on the sentence.

4- The Aramaic word "hhla (read from right to left)", which is transliterated as "elahh" which means "GOD" is pronounced as "El-aw" as show above.

5- The Aramaic word "hla (read from right to left)", which is transliterated as "elah" which means "oak" is pronounced as "Ay-law" also as shown above.

6- "Allah" in Arabic is pronounced as "Al-lawh" or "Al-lah" depending on the sentence that it is used in. In Arabic, the sound of the word "Allah" could be thicker (Allawh) or thinner (Allah) depending on the sentence.

7- The Hebrew word "Elohim" is the plural of "Elowah", which is derived from the Aramaic word "Alaha", or "Elahh"; the same as the Arabic word "Allah" or "Allawh" in pronunciation.

If we pronounce the words "Allah" in Arabic and "Elahh (pronounced as 'El-aw') in Aramaic, then we would hear almost the same exact word.

1-In the case of "Aalah" or "Aaloh" Aramaic slang pronunciation, it is almost the same as the "Allah" or "Allawh" Arabic slang pronunciation.

2- In the case of "Aalahaa" or "Aalohaa" Aramaic slang pronunciation, it is also almost the same as the "Allaha" or "Allawha" in the Arabic slang pronunciation. "Allah" would be pronounced as "Allaha" or "Allaha" in Arabic if it's used in the middle of the sentence. It can also be pronounced as "Allahi" or "Allahu" or "Allaho" depending on the grammar of the sentence.

3- The Hebrew word "Elohim" is the plural of "Elowah", which is derived from the Aramaic word "Alaha", or "Elahh"; the same as the Arabic word "Allah" or "Allawh" in pronunciation.

"Son of God" means "Servant of God" in Hebrew. Bible agrees with Islam, not with pagan trinity: The sections of this article are: 1-Comparison between Hebrew and Arabic.2- "Son of God" is the same as "Servant of God" in Hebrew! 3- Articles with detailed proofs about "Son of God" means "Servant of God" in Hebrew.4- Conclusion.

1- Comparison between Hebrew and Arabic:In this article, I will prove that the Bible's "Son of GOD" translation is wrong, because it literally means "Servant of GOD" as Islam clearly defines it. I have shown sample evidence from Hebrew below. The following definitions were taken from:

<http://www.thebabycorner.com/pregnancy/babynames/find.php?sex=boy&begin=a>

Word	Hebrew or Arabic	English Translation
Abbott	Hebrew	Father
Abb	Arabic	Father
Abel	Hebrew	Breath or Son of
Abd	Arabic	Servant of or Slave of

Important Note: Since "Abd" means "Servant of" in Arabic, and "Abel" means "Breath of" in Hebrew, then this means "Abel" in Hebrew could also mean "Servant of" or "Creation of", since it literally also means "Breath of".

Word	Hebrew or Arabic	English Translation
Ben	Hebrew	Son of
Bin	Arabic	Son of (as in Osama <u>bin</u> Laden)
Benie Elohim	Hebrew	Sons of GOD
Beni	Arabic	People of (as in Bani Israel, People of Israel)

from: http://en.wikipedia.org/wiki/Son_of_God

Important Note: Since "Beni" in Arabic means "People of", then this means that "Benie" in Hebrew also means "People of" or "Group of", or "Belongings of", which was falsely translated as "Sons of" throughout the entire Bible!

"In the Apocrypha and Pseudepigrapha

This literature contain a few passages in which the title "son of God" is given to the Messiah (see Enoch, cv. 2; IV Esdras vii. 28-29; xiii. 32, 37, 52; xiv. 9); but the title belongs also to any one whose piety has placed him in a filial relation to God (see Wisdom ii. 13, 16, 18; v. 5, where "the sons of God" are identical with "the saints"; comp. Ecclus. [Sirach] iv. 10).

In Judaism, it is through such personal relations that the individual becomes conscious of God's fatherhood, and gradually in Hellenistic and rabbinical literature "sonship to God" was ascribed first to every Israelite and then to every member of the human race (Abot iii. 15, v. 20; Ber. v. 1; see Abba). In one midrash, the Torah is said to be God's "daughter" (Leviticus Rabbah xx.)"

(http://en.wikipedia.org/wiki/Son_of_God) **Important Note:** "filial relation to God" means that a person or creation has a special place in GOD Almighty's Sight. Also, "sons of God" being identical with "the saints" means that the term "son of God" is not an accurate one in the sense of being physically or biologically "part of GOD" or "Son of GOD" respectively as the trinitarian Christians falsely claim. Also, "In one midrash, the Torah is said to be God's "daughter", further proves my point that "Son of GOD" today in the English bibles don't mean more than a "Creation of GOD" or "Servant of GOD"; perhaps a very dear or special servant of GOD Almighty, as the Torah was also called "daughter of GOD".

2- "Son of God" is the same as "Servant of God" in Hebrew!" In modern English usage, the Son of God is almost always a reference to Jesus Christ, whom Christianity holds to be the son of the Christian God, eternally begotten of God the Father and coeternal with God the Father and God the Holy Spirit. Human or part-human offspring of deities are very common in other religions and mythologies, however. For example in the Epic of Gilgamesh, one of the earliest recorded legends of humanity, Gilgamesh claimed to be of both human and divine descent. Another well-known son of a god and a human is Hercules.

A great many pantheons also included genealogies in which various gods were descended from other gods, and so the term "son of god" may be applied to many actual deities as well." (http://en.wikipedia.org/wiki/Son_of_God) **Important Note:** So as we can see, the "Son of GOD" theory originally comes from pagan Greek origins. And since most of the Bible's New Testament was written in Greek, then it had been without a doubt negatively influenced by such pagan theology, where Jesus being called "Son of GOD" is literally interpreted today as "part of GOD" or the "Creator of the Universe".

"In the Hebrew Bible Israel is both a man (Jacob, the son of Isaac) and the nation that descended from him. Because of the shared name and organic identity, God speaks to the nation as though he were a single person. Israel is, in fact, God's son (Exod 4:22 — *beni vechori yisrael*; Deut 14:1 — *banim atem l'Adonai*; Jer 31:9 — *ki hayiti le'yisrael le'av*; Hosea 11:1 — *mimitzrayim qarati livni*). Israel's Father nurtures him to grow up and become a worshiping servant (Exod 4:23 — "Let my son go that he may serve me")." (<http://www.hebrew-streams.org/works/hebrew/eved-adonai.html>)

Important Note: Here we see when Israel became GOD Almighty's "son", he reached the point of being GOD Almighty's "servant". This means that "son of GOD" is nothing but a "Servant of GOD" as clearly defined in Islam. It doesn't at all mean that the individual is part of GOD Almighty, or he is GOD the Father Himself.

This is further proven in this quote:

"The Inner Son Rescues His People

Read together, these texts make clear that the Plan (etzah) is set in God's mind. He will use the anointed one

p7 — and his circle of faithful-to-God disciples — as his agent for bringing rebellious Israel back to his sonship calling.

**YHVH formed me from the womb to be His Servant,
to bring Jacob back to him,
in order that Israel might be gathered to Him.**

**It is too small a thing that you should be
my Servant to raise up the tribes of Jacob,
and to restore the preserved ones [netzurim] of Israel . . . (Isa 49:5, 6)**

It's worth noting that the apostles Paul and Barnabas quoted this passage in reference to themselves, as being members of the Messiah's Remnant Israel (Acts 13:46-48; cf. Luke 2:32).

Thus, within the writings of Isaiah we observe the tensions, paradoxes, and hopes for fixing what is broken — both within God's servant people and in the creation as a whole. To accomplish this there are two who serve the Lord, two with the title "Eved." "

(<http://www.hebrew-streams.org/works/hebrew/eved-adonai.html>)

Important Note: Again, we see that the Son of GOD's main responsibility is to Serve GOD Almighty and to Worship Him alone. So a Son of GOD is basically a Servant of GOD. Also, Jesus being called "Son of GOD" is also no different. Him being the "Son of GOD" means he is a Servant of GOD Almighty, or Abdallah, since "Abd" means "Servant of" and "Allah" means "GOD" or "The Supreme GOD Almighty above all gods".

3- Articles with detailed proofs about "Son of God" means "Servant of God":

Below are a list of articles that clearly prove from Hebrew resources that "Son of God" also means "Servant of God".

Article #1:

.(Emphasis below is mine) Is Jesus "God's Son" or "God's Servant?" Do you see a difference between these two Bible versions?

King James Version

Acts 3:25 - Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

Acts 3:26 - Unto you first God, having raised up **his Son Jesus**, sent him to bless you, in turning away every one of you from his iniquities.

New King James Version

Acts 3:25 - You are the sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.

Acts 3:26 - To you first, God, having raised up **His Servant Jesus**, sent Him to bless you, in turning every one of you away from his iniquities.

In the KJV, we find that Jesus is God's Son. In the NKJV, we find that He is God's servant. These are clearly not the same! The Greek word found in the text here is "pais". It can be used in Greek for either "son" or "servant." So which one is correct here? The solution is simple: look at the context in which it is used. In English, we have many words that can have more than one meaning. If a translator, going from English to another language, came across the word "bear," he would have a choice of meanings. But it wouldn't take rocket science to figure out which one to use. If the passage described a man with a heavy burden, the translator would understand that the man is going to "bear," or "carry" the burden. If, on the other hand, the passage described a hairy beast climbing a tree, the translator would understand the correct meaning here applies to a forest-dwelling animal that will eat nearly anything it finds. It's not really very hard.

Now look at the Bible passage above. What is being discussed?

"children of the prophets"

"covenant which God made with our fathers"

"in thy seed shall all the kindreds of the earth be blessed."

It's clear, isn't it? The passage is talking about "children," and "fathers" and "seed." The word "pais" means "son." But the New King James translators chose "servant." Why? They were not alone. The New

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World Translation, created by the Jehovah's Witnesses who deny the deity of Jesus, translated this word "servant" also. So do the NIV, ASV, NASB and other modern Bible translations. Could it be that these modern translators disagree that "pais" can be translated "son?" No, the NKJV committee translates this very word as "boy," "child" or "son" in Matthew 2:16; 17:18; 21:15; Luke 2:43; 9:42; and John 4:51. Yet they refused to translate the word as "son" in this powerful sermon where Peter presents Jesus as Messiah and Son of God. One has to ask, why were these translators so determined to deny the deity of Jesus in this passage? Is this a Bible you can trust with your eternal destiny?

Article #2

1.2.3.15 Jesus is God's servant All of mankind are the servants of God. If a man were to own another man then that man would be his servant. Obviously this servant would be held in a lower regard than this man's own children (or himself).

We do not usually find people telling their sons (or themselves): *"come here my servant,"* or *"Go over there my servant."* Let us compare this with what God has to say about Jesus (pbuh):

Matthew 12:18: *"Behold my servant, whom I have chosen."*

Acts 3:13(RSV): *"The God of Abraham, and of Isaac,.... hath glorified his servant Jesus."*

Acts 4:27(RSV): *"For of a truth against thy holy servant Jesus, whom thou hast anointed...."*

The Actual Greek word used is "pais" or "paida" which mean; "servant, child, son, manservant." Some translations of the Bible, such as the popular King James Version, have translated this word as "Son" when it is attributed to Jesus (pbuh) and "servant" for most everyone else, while more recent translations of the Bible such as the Revised Standard Version (RSV) now honestly translate it as "servant." As we shall see in later chapters, the RSV was compiled by thirty two Biblical scholars of the highest eminence, backed by 50 cooperating Christian denominations from the "most" ancient Biblical manuscripts available to them today. Chances are that no matter what your church or denomination you are able to name, that church took part in the correction of the King James Version of the Bible which resulted in the RSV.

The exact same word "pais" is attributed to Jacob(Israel) in Luke 1:54 and translated as "servant":

"He hath helped his servant Israel, in remembrance of his mercy;." It is also applied to King David in Luke 1:69, and once again, it is translated as "servant":

"....the house of his servant David;" (also see Acts 4:25).

However, when it is applied to Jesus (e.g. Acts 3:13, Acts 4:27), NOW it is translated as "Son." (notice that it is not only translated as "son" but as "Son".) Why the double standard? Why the dishonest translation techniques?

"And verily, among them is a party who twist their tongues with the Scripture that you might think that it is from the Scripture but it is not from the Scripture; and they say, 'It is from Allah' but it is not from Allah; and they speak a lie against Allah while [well] they know it!" The noble Qur'an, A'al-Umran(3):78

"The Messiah will never scorn to be a servant of Allah, nor will the favored angels. Whosoever scorns His service and is proud, all such will He assemble unto Him; Then as for those who believed and did good works, unto them will he pay their wages in full and shall increase them from His bounty. [But] as for those who were scornful and proud, He shall punish hem with a painful torment, nor will they find for themselves other than Allah any ally or champion" The noble Qur'an, Al-Nissa(4):172-174

4- Conclusion:As we've seen above, in Hebrew, "Son of God" can also be translated as "Servant of God", which literally means "Abdallah" in Arabic. Abd = Servant, and allah = Allah, or the Supreme GOD Almighty that is above all gods. So, Jesus being called "Son of God" does not mean anything about him being part of GOD or GOD Almighty Himself. It simply means "Servant of God" since Jesus existed among Jews and preached the Gospel to them. Allah Almighty said: "And they say: "(God) Most Gracious has begotten offspring." Glory to Him! they are (but) servants raised to honour. (The Noble Quran,21:26)"

Information arranged and organized by Faisal Fahim

Some hadiths (teachings of prophet Muhammad)(pbuh) Aisha reported: I heard the Messenger of Allah, peace and blessings be upon him, say, "Gabriel continued to advise me to treat neighbors well until I thought he would make them my heirs."Source: Sahih Muslim 2624 Grade: Sahih (authentic) according to Imam Muslim

Abu Musa reported: The Prophet, peace and blessings be upon him, said, "The honest Muslim trustee who carries out the orders of those who trusted him and who pays in full with a good heart to the right person is regarded as one of the two who gave charity." Source: Sahih Bukhari 1371, Sahih Muslim [...]

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said,

"There is no justification for envy except in two cases. First, a man whom Allah has given the Quran and he recites it during the night and day, so someone says: If I were to be given like this, I would do as he is doing. And second, a man whom Allah has given wealth and he spends it in justice, so someone says: If I were to be given like this, I would do as he is doing." Source: Sahih Bukhari 6805 Grade: Sahih (authentic) according to Al-Bukhari

Hadith on Zakat: The command to give 2.5% of surplus wealth as alms and charity

Abu Amina Elias | April 5, 2013 Ali ibn Abu Talib reported: The Prophet, peace and blessings be upon him, said, "If you have two hundred coins and a year has passed, then five coins is due for alms; and you will owe nothing until you own twenty coins, but when you own twenty coins and a year has passed, then half of a coin is due for alms and whatever exceeds that should be calculated likewise." Source: Sunan Abu Dawud 1572 Grade: Hasan (fair) according to Abu Dawud (due to his silence) Abu Dharr reported: My dear friend the Prophet, peace and blessings be upon him, enjoined upon me three deeds, "Listen to and obey the ruler even if a slave is appointed over you. When you make soup, put some extra water in it and look to the people in the neighboring house and give them a reasonable portion of it, and pray your prayers on time, for if you find the Imam praying then pray with him and your prayer will be safeguarded, otherwise it will be voluntary for you." Source: Musnad Ahmad 20918 Grade: Sahih (authentic) according to Al-Albani

Juwairiya reported: The Prophet, peace and blessings be upon him, came out from her apartment as she was performing the dawn prayer. He returned in the forenoon and found her sitting there. The Prophet said, "Are you in the same position as I left you?" She said yes. The Prophet said, "I recited four words three times after I left you. If these are to be weighed against all you have recited since the morning, these words will be heavier. They are: Glory and praise to Allah as many as the numbers of His creation, in according with His pleasure, as the weight of the Throne, and as the ink for recording His words." Source: Sahih Muslim 2726 Grade: Sahih (authentic) according to Imam Muslim Ubadah ibn As-Samit reported: We pledged allegiance to the Messenger of Allah, peace and blessings be upon him, pledging to listen and obey in hardship and in ease, in pleasure and displeasure even if someone is wrongly favored over us, and pledging not to dispute the rule of those in authority and that we should speak the truth wherever we are and not to fear those who blame us regarding Allah. Source: Sahih Muslim 1709 Grade: Sahih (authentic) according to Imam Muslim

Al-Qurtubi reported: Some scholars gave permission to initiate greetings of peace with the unbelievers. It was said to Sufyan bin Uyainah, "Do you give permission to greet an unbeliever with peace?" Sufyan said, "Yes, for Allah the Exalted said: Allah does not forbid you from those who do not fight you in religion nor expel you from your homes that you be righteous and fair to them. Verily, Allah loves those who are just." (60:8) Sufyan added, "Allah said: There has come to you the best example in Abraham, (60:4) and Abraham said to his father: Peace be upon you." (19:47) Source: Tafseer Al-Qurtubi, verse 19:41

Abdullah ibn Mas'ud reported: He stood upon a platform and he grabbed his tongue and he said, "O tongue! Speak goodness and be rewarded, or remain silent and be safe before you are regretful." Then he said: I heard the Messenger of Allah, peace and blessings be upon him, say, "Most of the sins of the children of Adam are on their tongues." [At-Tabarani, Mu'jam Al-Kabeer, Number 10300, Sahih]

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said three times, "May Allah have mercy on a person who spoke rightly and was rewarded, or who was silent and remained safe." Source: Shu'b Al-Iman Al-Bayhaqi 4579

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "The basis of reasoning, after faith in Allah, is loving kindness toward the people." Source: At-Tabarani, Al-Mu'jam Al-Awsat, Number 6067

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever believes in Allah and the Last Day, let him not harm his neighbor. Whoever believes in Allah and the Last Day, let him honor his guest. Whoever believes in Allah and the Last Day, let him speak goodness or remain silent." Source: Sahih Muslim 47

Ibn Mas'ud reported: The Prophet, peace and blessings be upon him, said, "During the night journey, I met with Abraham, Moses, and Jesus and they were discussing the matter of the Hour. Their matter was referred to Abraham, who said, "I have no knowledge about it." So the matter was referred to

Moses, who said, "I have no knowledge about it." So the matter was referred to Jesus, who said, "As for the conditions of the Hour, no one knows them but Allah. My Lord the Exalted has entrusted me that the False Messiah will appear and I will have with me two rods. When he sees me, he will melt away just as lead is melted in fire. Allah will destroy him to the point that the rock and the tree will say: O Muslims, beneath me is an unbeliever, so come slay him. Thus, Allah will destroy them and the people will return to their lands and their countries. When that happens, the nations of Gog and Magog will appear, eating and drinking everything in their lands. They will not come upon anything but that they will devour it and they will not pass by any water but that they will consume it. The people will complain to me about them, so I will supplicate to Allah and He will destroy them until their stench fills the earth. Then Allah will send rain which will wash their bodies into the sea. My Lord the Exalted has entrusted me that when all of this happens, the Hour is indeed near just as a women is ready to give birth; her family does not know when she will give birth but it could be any day or night." [Musnad Ahmad, Number 3546, Sahih]

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "By Allah, the son of Mary will descend as a just ruler. He will abolish the cross, kill the swine, and annul the tribute, but he will leave the she-camel such that no one collects from it. He will cause rancor, hatred, and envy to disappear, and he will call people to give their wealth in charity but no one will need it." Source: Sahih Muslim 155

Prophet said, "By Allah, you must enjoin good and forbid evil and seize the hand of the oppressor and make him follow the truth and restrict him to what is just." Source: Sunan Abu Dawud 4336

"God is Kind and likes kindness in all things." Reporter: Hadhrat Ayesah (r) Source: Bukhari/Muslim (reported in Riyadhus Saleheen, #633); Sunan Ibn Majah, #3684 The people will be resurrected

(and judged) according to their intentions." Reporter: Hadhrat Aishah (r) Source: Sahih al-Bukhari, Vol. 3, Book of Fasting, Chapter 6, p. 69

"The best among you are those

who have the best manners and character." Reporter: Hadhrat Abdullah ibn Amr (r) Source: Sahih al-Bukhari, Vol. 8: #56b

"A person who goes in search of knowledge, he is in the path of God and he remains so till he returns." Reporter: Hadhrat Anas (r) Source: Sunan at-Tirmizi, Vol. 4, #2656

"Hell lies hidden behind evil (worldly desires) and paradise is screened behind hard labor." Reporter: Hadhrat Abu Hurairah (r) Source: Sahih al-Bukhari, Vol. 8, #494

"Paradise is closer to you than your shoelace, and so is the (Hell) Fire." Reporter: Hadhrat Ibn Mas'ud Source: Sahih al-Bukhari, Vol. 8, #495

"The world is prison for the believers and paradise for the disbelievers." Reporter: Hadhrat Abu Hurairah (r) Source: Sahih Muslim, Vol. 4, #7058

"To spend one morning or evening in the cause of God is better than the world and whatever is in the world." Reporter: Hadhrat Anas bin Malik Source: Sahih al-Bukhari, Vol. 4, #50

PART 2

Allah Quran And Science

P1

BY MR.FAISAL FAHIM

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ABOUT FAISAL FAHIM: FAISAL WAS BORN IN BANGLADESH. HE SPENT HIS CHILDHOOD WITH HIS GRANDPARENTS IN BANGLADESH & HE SAW THEM PRAYING 5 TIMES A DAY. HE CAME TO AMERICA AT A YOUNG AGE AND HE IS AN AMERICAN BANGLADESHI MUSLIM. IN AMERICA HE LIVED WITH HIS PARENTS. HE WENT TO SCHOOLS IN NY. HE WENT TO VISIT BANGLADESH IN 2009 & HE SAW SOME VIDEOS OF DR.ZAKIR NAIK ON TV. THE VIDEOS WERE ABOUT SPREADING THE KNOWLEDGE OF ISLAM WITH MUSLIMS AND NONMUSLIMS. HE WAS INSPIRED BY DR.ZAKIR NAIK. HE LOVES ISLAM & BELIEVES ISLAM IS A RELIGION OF PEACE & MERCY. SO HE LIKES TO SPREAD THE MESSAGE OF ISLAM TO NONMUSLIMS AND MUSLIMS.

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "The basis of reasoning, after faith in Allah, is loving kindness toward the people." Source: At-Tabarani, Al-Mu'jam Al-Awsat, Number 6067

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever believes in Allah and the Last Day, let him not harm his neighbor. Whoever believes in Allah and the Last Day, let him honor his guest. Whoever believes in Allah and the Last Day, let him speak goodness or remain silent." Source: Sahih Muslim 47

Surat Al-'Ikhlaṣ (The Sincerity)

Say, "He is Allah, The Only One,

"Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).

"He begets not, nor was He begotten;

And to Him none could be co-equal or comparable unto Him."

Introduction :Surah Al-Fatiha (The Opening) al Quran) In the name of Allah, the Beneficent, the Merciful Praise be to Allah, Lord of the Worlds, The Beneficent, the Merciful. Owner of the Day of Judgment, Thee (alone) we worship; Thee (alone) we ask for help. Guide us on the straight path,

The path of those whom Thou hast favored; Not (the path) of those who earn Thine anger nor of those who go astray.

(1 : 1-7)

On the authority of Abu Malik al-Harith bin Asim al-Asharee (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said, "Purity is half of iman (faith). 'Al-hamdu lillah (praise be to Allah)' fills the scales, and 'subhan-Allah (how far is Allah from every imperfection) and 'Al-hamdulillah (praise be to Allah)' fill that which is between heaven and earth. And the salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin." It was related by Muslim.

Errors of Christianity and Judaism (See Genesis 1: 1 - 31) Scientists say that the Earth's surface took millions of years to cool down and became suitable for living. Genesis says that the water

appeared on earth on its first day, then the appearance of the plants

on its third, and the animals on the fourth and the fifth days.

The biblical order of the appearance of the creations contradicts the findings of geologic history. The presence of water on the face of the earth on the first day contradicts the scientific theory that the earth and the universe were gas at the beginning of creation. In addition, the plants cannot appear before the existence of the sun, and the marine animals and birds were not before wild animals.

Scientifically, saying that the creation of the earth was before the

P2 creation of the sun and the stars (on the fourth day) is wrong. Moreover, the appearance of the night and the day for three days, without the sun is surprising!

In addition, saying that the appearance of plants was three days before man is wrong. Scientific discoveries tell us that the presence of vegetations were millions of years before the presence of man.

Torah claims that the earth has pillars, has corners, and it is flat, approving the scientific mainstream during the time of the writing. It says, "The sun also arises, and the sun goes down, and haste to its place where it arises." (Ecclesiastes 1: 5) The writer did not know neither that the earth is spherical, nor that it spins on its axis to create the sunrise and sunset.

The author of that verse was not Allah (S.W.) the Omniscient, who says, "He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon (to His law)" (Holy Quran, Surah 39, Az-Zumar – 5)

Describing Allah (S.W.), the Torah says that He is "That shaketh the earth out of its place, And the pillars thereof tremble".

(Job 9: 6) The holy books' writers confirmed this misconception. They claimed that Allah (S.W.) said to Job, "Where were you when I put the earth on its base? Say, if you have knowledge. By whom were its measures fixed? Say, if you have wisdom; or by whom was the line stretched out over it? On what were its pillars based, or who laid its corner-stone" (Job 38: 4-6), and the Book of Samuel says. "For the pillars of the earth are Lord's, and he hath set the world upon them." (1Samuel 2: 8).

The New Testament confirms this naive and wrong perception of the earth; it is flat, with pillars, and with four corners, in some verses, which I will mention them in their place of this series.

Ecclesiastes speaks about the water cycle on earth and why the sea would not be full, although much water is poured into it from rivers. It mentions that the seawater goes back again to the springs of the rivers, so the sea would not be full. It says, "All the rivers run into the sea, yet the sea doth not overflow: unto the place from whence the rivers come, they return, to flow again ". (Ecclesiastes 1: 7)

Finally, the Torah ratifies that humans have the ability of bringing the souls of the dead, and tells that this actually happened. The sorcerer was able to bring Prophet Samuel's spirit to King Saul, and explained the talk between them. (See 1Samuel 28: 3-20) This is close to witchcraft and myth more than anything else.

These errors and others testify that this book is not the word of Allah

The word of Allah (S.W.) does not err, nor teach people lies or error And if ye are in doubt As to what We have revealed From time to time to Our Servant, then produce a Soorah Like thereunto; And call your witnesses or helpers (if there are any) besides Allah, If your (doubts) are true. But if ye cannot –And of a surety you cannot. then fear the Fire Whose fuel is Men and Stones – Which is prepared for those Who reject Faith." [Al-Qur'aan 2:23-24] Do not the Unbelievers see that the heavens and the earth Were joined together (as one Unit of Creation), before we clove them asunder?" [Al-Qur'aan 21:30]

p3 The striking congruence between the Qur'aanic verse and the 'Big Bang' is inescapable! Allah mentions big bang in Quran! Scientists say that before the galaxies in the universe were formed, celestial

matter was initially in the form of gaseous matter "Moreover He Comprehended In His design the sky, And it had been smoke: He said to it And to the earth: 'Come ye together, Willingly or unwillingly They said:We do -Quran41:11

THE QURAN ISNT A BOOK OF SCIENCE IT'S A BOOK OF SIGNS FROM GOD!

The Sun and Moon.

Whereas the Bible talks of the sun and the moon as two lights differing only in size, the Qur'an distinguishes between them by the use of different terms: light (noor) for the moon, and lamp (siraa) for the sun.

"Did you see how Allah created seven heavens, one above the other, and made in them the moon a light and the sun a lamp?" Qur'an, 78:12-13

The moon is an inert body which reflects light, whereas the sun is a celestial body in a state of permanent combustion producing both light and heat.

THE SUN ROTATES"It is He Who created The Night and the Day, And the sun and the moon: All (the celestial bodies) Swim along, each in its Rounded course." [Al-Qur'aan 21:33]

"It is not permitted To the Sun to catch up The Moon, nor can The Night outstrip the Day: Each (just) swims along In (its own) orbit (According to Law)." [Al-Qur'aan 36:40]

THE SUN WILL EXTINGUISH AFTER A CERTAIN PERIOD"And the Sun Runs its course For a period determined For it; that is The decree of (Him) The exalted in Might, The All-Knowing." [Al-Qur'aan 36:38]

THE EXISTENCE OF SUBATOMIC PARTICLES"The Unbelievers say, 'Never to us will come The Hour': say, 'Nay! But most surely, By my Lord, it will come Upon you – by Him Who knows the unseen – From Whom is not hidden The least little atom In the Heavens or on earth: Nor is there anything less Than that, or greater, but Is in the Record Perspicuous.'" [Al-Qur'aan 34:3]

BARRIER BETWEEN SWEET AND SALT WATERS"He has let free the two bodies Of flowing water, Meeting together: Between them is a Barrier Which they do not transgress." [Al-Qur'aan 55:19-20]

"It is He Who has Let

free the two bodies Of flowing water: One palatable and sweet, And the other salty and bitter; Yet has He Made a barrier between them, And a partition that is forbidden To be passed." [Al-Qur'aan 25:53]

FRUITS CREATED IN PAIRS, MALE AND FEMALE

"And fruit Of every kind He made In pairs, two and two." [Al-Qur'aan 13:3]

EVERYTHING MADE IN PAIRS"Glory to Allah, Who created In pairs all things that The earth produces, as well as Their own (human) kind And (other) things of which They have no knowledge." [Al-Qur'aan 36:36]

FOETUS PROTECTED BY THREE VEILS OF DARKNESS

"He makes you, In the wombs of your mothers, In stages, one after another, In three veils of darkness." [Al-Qur'aan 39:6]

According to Prof. Keith Moore these three veils of darkness in the Qur'aan refer to:

- (i) anterior abdominal wall of the mother
- (ii) the uterine wall
- (iii) the amnio-chorionic membrane.

EMBRYONIC STAGES

"Man We did create From a quintessence (of clay); Then We placed him As (a drop of) sperm In a place of rest, firmly fixed; Then We made the

P4 sperm into a clot of congealed blood; Then of that clot We made a (foetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature. So blessed be Allah, The Best to create!" [Al-Qur'aan 23:12-14]

"Do not the Unbelievers see That the heavens and the earth were joined together (as one Unit of Creation), before We clove them asunder?" [Al-Qur'aan 21:30]

The striking congruence between the Qur'aanic verse and the 'Big Bang' is inescapable! How could a book, which first appeared in the deserts of Arabia 1400 years ago, contain this profound scientific truth?

THERE WAS AN INITIAL GASEOUS MASS BEFORE THE CREATION OF GALAXIES

Scientists say that before the galaxies in the universe were formed, celestial matter was initially in the form of gaseous matter. In short, huge gaseous matter or clouds were present before the formation of the galaxies. To describe initial celestial matter, the word 'smoke' is more appropriate than gas. The following Qur'aanic verse refers to this state of the universe by the word *dhukhan* which means smoke.

"Moreover, He comprehended in His design the sky, And it had been (as) smoke: He said to it And to the earth: 'Come ye together, willingly' The Qur'aan and Modern Science: Compatible or Incompatible? or unwillingly.' They said: 'We do come (Together), in willing obedience.'" [Al-Qur'aan 41:11]

Again, this fact is a corollary to the 'Big Bang' and was not known to the

Arabs during the time of Prophet Muhammad (pbuh). What then, could have been the source of this knowledge?

It is mentioned in the Quran 1400 years ago even before scientists found the genetic similarities of monkeys, apes & humans. What scientists have found is true but their opinion of the theory of evolution is wrong. Quran is word of God & it has the information of past, present & future. God revealed to Prophet Muhammad whatever God wanted to & kept some information only to God by revealing some & not revealing some. But still Quran is 1 great source of information from God. Because of their constant defiance and blasphemy of God Almighty's Divine and Holy Words, not all Jews but some Jews were transformed into swines and apes during Prophet Moses (peace be upon him) times: "Say: Shall I point out to you something much worse than this, (as judged) by the treatment it received from God? those who incurred the curse of God and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil;- these are (many times) worse in rank, and far more astray from the even path!" The Noble Quran, 5:60

Scientists don't know for sure. Perhaps the most popular theory says that, shortly after the Earth formed, millions of asteroids and comets, saturated in water, slammed into the planet, releasing their payloads to form Earth's oceans. Scientists are working hard to understand more about what our planet was like billions of years ago, and each new piece of information moves us closer to understanding how Earth's oceans, lakes and rivers came to exist. But the Quran already has the answer because the Quran is more superior than science & it's the only 100% true book of God's words. Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do. 2:74 al-Baqarah Verse: 74 AL-QURAN

Quran is not a copy of anything & there is no evidence to say such. Statements in Quran are against Torah & Bible. Torah & Bible has so many errors. & according to science 80% of Quran matches with science & other 20% of Quran science doesn't have answers maybe it will take couple of hundred years to find out for science. According to historians original Bible doesn't exist anymore. According to Islam Torah & Bible were books of Allah but humans have destroyed their originality. So Quran is the last & final word of God Allah & Muhammad is the last & final messenger of Allah. Quran is not copy of anything and its 100% word of God in Islam. According to science Torah & Bibles statements have errors & Quran's statements are accurate & word of God is accurate.

P5 To say that there is no god or there is they both should be based on facts and evidences. Just like stating Mr.X doesn't exist just because of lack of evidence. It doesn't prove that he doesn't exist. So if my neighbor Mr.X goes missing and police finds no evidence about him we can't just say he never existed! Humans have been part of this world about 6 million years according to some scientists. 1 million years ago there was no evidence for germs but they did exist! Still we are not sure whether aliens exist or not. The universe is like an ocean and the world is like a dust so what science has discovered it is not enough to make a scientific 100% proven statement that there is no god at all and science will never find god. If god exists science will be advanced enough 1 day to discover its mystery and it might take billions of years of research. But until then the claim of that there is no god is equally a blind faith as claiming that there is god for sure! So the best statement a logical person or a scientist could make is this that we don't know yet. Because science has yet to find much more than what we have now.

Even if 1 says the universe came from nothing that will contradict science because some scientists claim nothing comes from nothing! But some say something can come from nothing and in that case I can say god was created from nothing or is uncreated just like some claim the universe came from nothing but that contradicts the claim that nothing comes from nothing! So my point is sometimes even science can contradict science and be wrong rarely but it's possible because nothing is impossible. And claiming that god exists doesn't limit the possibilities but claiming it does not limit its possibilities. Just like $4+3=7$ but $4 \times 3=12$ so both have possibilities and we can't just claim or deny something without having the proper knowledge and evidence of it. There is no scientific statement made by a scientist who shows whether god exists or not! So I can say I don't know is the best answer. but if I'm a Muslim or Christian I can also say I have faith in god but atheists claim atheism isn't a religion so an atheist can't say I have faith that there is no god! so yes I will state that I believe in my religion which tells me god exists so I have faith and I am a believer but I am not claiming I have the evidence that I can prove the world that Allah exists. I don't have a video record of god & if you want that type of evidence! But guess what god has no image so I can't show god to anyone period. Besides we are supposed to believe in the unseen and that's where the faith/believe plays its role! But atheists don't have faith in any god or on religion. According to Islam we will never see god in this life and god is in heaven not in you or me or anywhere else but up in heaven only! Yes I believe in hell and heaven and it's my choice just like you exercise yours by not having faith and it's ok with me! But I disagree that atheists have an open mind since the basic system of atheism is based on denying others faiths no matter what they say and it's not that the scriptures don't have any scientific statements but because atheists simply don't want to believe! And it's a fact that atheists deny the facts found in religious scriptures just to stick to their views which aren't based on evidence but on blind faith. And they do this not because there is no evidence of scientific statements in the scriptures but because they don't want to believe period!

The quran isn't a book of science but it's a book of signs from god! Quran is not copy of anything and its 100% word of god in Islam. According to science torah & bibles statements have errors & Qurans statements are accurate & word of god is accurate.

God definition By Faisal: God does not born or die. Who has no beginning or end. Does not need to become human, animal or insect to understand his creation. He is the creator who knows what he has created. He is the most wise. So, he knows everything. He feeds everyone, but he doesn't need to eat or sleep or use toilet. True God is the creator who is not part of the creation. So, he has no father, mother, wife or children. He's above all & unique. There's none like him & he's only one, who has no partner & no gender. So, he's the creator of all creation & not part of his or any creation. That is the definition of one true God in Islam which is Allah. Allah has created the humans in a pair of male & female to worship him & in different colors, languages, countries to respect & recognize each other. Tv, watch, computer, phone everything has a purpose. Purpose of us is not just only to eat, poo, have sex & sleep. Purpose of life is to obey & worship the creator because humans are the most superior of creation & our purpose is to serve god by praising & praying. No1 is superior whether you are black or white, arab or non arab, male or female. For god everyone is equal. Islam is the only religion that is against racism. Allah is the most just & God judges you by your heart only not by your looks. Islam is an accurate, just & peaceful religion of 1 god creator lord Allah.

In Quran, It says "If you kill one human being it's as if you have killed the entire of humanity. And if you save one human being. It's as you saved the entire

p6 of humanity". So, for killing you go to hell, for saving you go to heaven. There was no suicide bombers in the time of prophet Mohammad. Islam believes God created the first humans were Adam & eve without any father & mother. The devil made them eat a fruit that was told by God to not to eat.

And they got poo, but, they were not allowed to poo in heaven. You can eat everything in heaven & you wont get poo & it's a unholy thing you get it when you eat foods on earth & the 1forbidden fruit that was in heaven. So, as punishment God sent them to earth. Adam&Eve were married &having sex for married couples is not sin in islam. All humans are children of Adam & eve. In Islam from Adam to Moses, to Jesus to Mohammad God sent all of them as messengers prophets & humans to spread the true religion. Because God created Adam & Eve without any father & mother. It means true creator can create everything in any way he wants to, for example If he says something to happen It'll just happen. The same way he made Adam & Eve without being their father & mother plus also having no father & mother. He has the wisdom & power of over everything. Similarity of creating Adam a slight differently he created prophet Jesus as one of the mightiest messengers of God with having just mother without any father. Because God can do anything God can create humans without father & mother as well as having a mother but no father. That's the true miracle & it can only be done by one true creator. And that's the believe of Islam that the true God is Allah who has no partner, no parents, no children, no wife, doesn't born or die, has no image because there's none like him, does not eat but feeds everyone & does not sleep. In Islam the name of prophet Jesus is Isa. And Jesus/Isa did everything with the power of Allah (God). God gave him the power to do it. Who created Jesus as a messenger of God. Similarly he created Adam, Moses, Abraham, Noah, Isa as Jesus, Mohammad as messengers of peace & Islam towards humanity. And God can't be part of creation. If it's part of creation then it's not the creator or God or Allah. Even in Bible it says Jesus put his head on the floor as Muslims put their head on the floor for praying. 80% of Quran matches with Science & other 20% of Quran the Science does not have the answers because they haven't discovered or improved that much. For example Quran talks

about heaven, hell, & there are aliens. Science has no answer for everything but Quran has all the answers since last 1400 years even when Science had no answers. In the Bible it talks about Prophet Noah & the story goes something like this that the Prophet received a message from God that there would be a flood all over the world. So, he built a big boat & he took some people & a pair of every animals. According to Science there was not a flood which happened all over the world but it happened

p7 in a particular part of earth. Quran also tells it

happened in a particular part of the world. Quran also talks about humans are partly formed from father & partly formed from mother. And today Science agrees with it. So, if some one reads Quran & do a scientific research it'll help to understand what the truth is & what is fiction. Bible says, the world is flat & circle. Scientifically it's not true. A coin is also flat & circle. Quran tells the original shape of earth. Science can't prove any error in Quran but tells errors on Bible. Don't believe it! Do your own research & believe what's logical. Don't ask people but do your own research so, you can believe in true God the creator of all creation but not a creation. Islam also teaches black cumin cures so many diseases without any side effects. The ultimate goal of saitan (Devil) is to take humans towards hell & shirk. Shirk means to associate or include someone with God. True God has no partner, can't compare him with any creation because he has created the creation, how can he be part of what he created? Remember true religion should have all the answers Of humanity & should not have any missing links. Islam believes Quran is 100% words of one creator God Allah. People might think there are 2 types of Muslims Shia & Sunni. But they both have same book Quran. And in Quran there is no Sunni or Shia. Islam is one religion & Quran is the

only one book Of God in Islam. The followers of Islam & Quran are called Muslims. No Muslim is a Muslim unless he beliefs Adam, Moses, Abraham, Jesus, Noah, Mohammad were all messengers of one God Allah. No Muslim is a good Muslim unless he's a good human being. Islam teaches to live peacefully with people of every religion, race, color, language & nationalities. So we should understand, respect& live peacefully with each other. In the last 100 years to now Islam is the fastest growing religion in the world. That's why some governments & Medias create lies & misconceptions about Islam. Remember, true religion is the one that answers all the questions of humanity. Science can't prove any error in Quran. And true book of God can't have any errors. Muslims believe Torah & Bible were books of God but they have been changed by humans. So, Quran is the last & final book of God. Quran is only one book but you can find it in all languages. Any one who believes in God should do research on Science, Quran & Bible. Fact is stranger then fiction. The book of God should have all the answers for humanity with no errors & word of God can't have errors!

P8

Did Islam Exist Before Muhammad (Peace & Blessings Be Upon Him)?

God does not born or die he is forever. Jesus, Moses, Mohammad & all other people of Bible, Quran & Torah were great messengers prophets of god not sons of god they were created by 1 true god, creator, Allah. So any creation can't be the 1 creator Allah. So they were messengers, prophets of god. How can creator be part of what he has created Himself!!! So he is not part of any creation again he is not a creation & has no partners no father ,mother, daughter ,son, brother, sister ,wife & no gender simply unique beyond comparable & 1 & 1 only. From Adam to Jesus god sent his messages for every generation or period of time but it was always destroyed by mankind & the devils conspiracy to take mankind towards hell. Because all previous books were massed up by humans Allah sent his last messenger not son or god, but messenger Mohammad & sent him Quran & it's messages to guide humans towards Allah & heaven. Allah has promised to Keep Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can't then surrender to your lord (the only way of peace&heaven). Majority of things science has discovered until now 80% of Quran had all those undiscovered answers from the last 1400years when science didn't have any answers. The other 20% answer was & is in Quran. Maybe it will take science another 1400years to find it. All 100% answers are in Quran. Science can't prove a single verse of Quran wrong. If you do a research on Quran, bible and science you will find facts. Facts are stranger than fiction. In the bible it says Jesus bowed his head on floor just like Muslims bow their head on floor while praying .You should do research on bible, Quran & science if you believe in god so you can find facts on Islam. If I teach a parrot a message & send it to someone & parrot tells the message to that person and leaves & that person starts saying that parrot is my son that would make no sense, because that was my messenger not son. Jesus was taken up alive & after that people started calling him son of god. He came to establish Islam & was a messenger of 1 god. Christianity started after Jesus was gone, Jesus will comeback & die as a human & Muslim. Quran is the only accurate 100% words of god & word of god can't have errors then it would not be word of god & according to science bibles & Torahs has many errors but they can't prove a verse in Quran wrong. Muslims believe there is no god but Allah & Prophet Mohammad is the last & final prophet & messenger of Allah.

Conclusion

He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; 019.031 "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; 019.032 "(He) hath made me kind to my mother, and not overbearing or miserable; 019.033 "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! 019.034 Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. 019.035 It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is. Al-Quran.

God forbids you not, with regards to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them; for God loveth those who are just (Qur'an, 60:8)

Adam, Abraham ,Noah, Moses ,Jesus , Muhammad were all messengers & prophets of 1 God Allah so Islam is the 1st religion & it's the last religion because God is Allah & God is forever so is God's religion which is only Islam & it is also forever. Finally Islam always existed even before Adam, Abraham ,Noah, Moses ,Jesus & Muhammad because it's the only true religion from God Allah.

Question: Does Quran mention that Prophet Muhammad is the last prophet? Muhammad is not the father of any of your men, but [he is] the messenger of God and seal(last,finish,end,final) of the prophets and God has the knowledge of everything. (Quran 33:40)

Shariah:

The newest buzzword these days is 'Shariah.' As several states scramble to pass legislation to outlaw Shariah, a hyped fear and persistent confusion surrounds this loaded term. Most people who speak passionately against Shariah do not, in reality, understand it and often reduce it to merely a penal code. This introduction describes the universal principles of Shariah and its holistic approach. It further highlights misconceptions about Shariah in order to address the concerns currently surrounding this topic.

Shariah is an integral part of Islam. It is often defined as 'Islamic law,' causing one to assume that it consists mostly of criminal rulings and penalties. However, Shariah encompasses much more than the conventional understanding of law. While Shariah provides the legal framework for the foundation and functioning of a society, it also details moral, ethical, social and political codes of conduct for Muslims at an individual and collective level.

Islam is a faith that every prophet sent by God preached to his people, culminating in the message brought by the final prophet, Muhammad, peace be upon him (pbuh), in the 7th century in Arabia. Prophet Muhammad (pbuh) called people towards the belief in one God and encouraged them to be just and compassionate to one another. In Islam's holy book, the Quran (also spelled 'Koran'), God explains that he sent Muhammad (pbuh) as a source of mercy for humanity: "And We have not sent you, [O Muhammad], except as a mercy to the worlds." (21: 107)

His mandate for mercy is symbolic of the overall message of Islam. The Quran states, "O mankind! There hath come to you a direction from your Lord and a healing for the (diseases) in your hearts, and for those who believe, a guidance and a Mercy." (10:57)

In the same spirit, the essence of Shariah is also characterized by mercy and compassion. The very purpose of Shariah is to facilitate the individual and the community to establish a relationship with God and one another. Its rules and regulations are designed to benefit and protect all members of the society. God declares in the Quran, "O you who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin..." (4:135)

According to Ibn al-Qayyim (d. 1350), one of the great scholars of Islam, "The Shariah in its entirety is justice, mercy and benefit. So any issue that leads from justice to injustice, or mercy to its opposite, or benefit to harm, then it is not from the Shariah, even if someone thought that it is."

Shariah is an Arabic word that literally means a 'vast road leading to an uninterrupted source of water.' Figuratively, it refers to a clear, straight path, as mentioned in the following Quranic verse: "Then We put you, [O Muhammad], on a straight way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know." (45:18) Hence, Shariah is the practical guidance Muslims live by. It is rooted in the divine teachings of Islam and relates to all aspects of life. Its collective aim is to facilitate justice and benefit for humanity in this life and the hereafter.

Shariah is derived from the scholarly study of Islamic texts. These texts include the final revelation from God (Quran) and the recorded teachings of Prophet Muhammad (Sunnah) which are timeless and of divine origin. However, scholars derive specific rulings from the revealed texts by using human effort and interpretation, taking into account the surrounding context. As such, Shariah relies on scholarly consensus, legal analogy, and interpretive reasoning in deciding rulings. Hence, there are areas of Shariah where the scholars unanimously agree due to clearly defined evidence and areas where disagreements exist. This flexibility enables Shariah to maintain its applicability and relevance in the light of changing social, cultural, and historical circumstances, while remaining faithful to the guiding principles of Shariah and its core objectives.

Objectives of Shariah

To fulfill its intrinsic goal of achieving benefit and justice, Shariah sets forth certain timeless principles, which deal with the necessary, supplementary, and voluntary realms of human lived experience.

Firstly, Shariah preserves basic human rights in order to maintain harmony in society. This necessary protection applies to all members of society, irrespective of their race, religion, or ethnicity. These rights are classified as faith, life, progeny, property, and intellect. These fundamental protections ensure freedom of religion, affirm the sanctity of life, validate the importance of family, guarantee the security of assets, and uphold the power of reasoning.

As with any liberties, certain provisions in Shariah open avenues for advancement whereas some are designed to keep people from stepping over the rights of others. In his essay titled "The Objectives of Shariah," Dr. Mohammad Hashim Kamali, former professor of law at the International Islamic University of Malaysia, explains that Shariah encourages work and trade so that individuals are able to earn a living. Similarly, Shariah urges the pursuit of knowledge and education to ensure the intellectual growth and development of people. On the other hand, theft is punishable because it threatens the inherent right of property. In addition, adultery and alcohol consumption are prohibited because the former violates the sanctity of the family unit and the latter has the potential to impair one's intellectual capacity, leading to the abuse of other people's rights.

After securing these necessities, Shariah supplements them by removing hardships. God states in the Quran, "God wants ease for you, not hardship." (Quran 2:185) He also says, "And He has imposed no difficulties on you in religion." (Quran 22:78) The permissibility of hunting for food and profit sharing, for instance, are concessions which facilitate human life. Likewise, the prohibition of exploitative or doubtful contracts prevents harm. Furthermore, God assures, "... if one is forced by necessity, without willful disobedience, nor transgressing due limits, then he is guiltless, for Allah is Oft-forgiving, Most Merciful." (Quran 2:173) This has given rise to the Islamic legal principle, 'Necessities make the prohibited permissible.' For instance, fasting during Ramadan is obligatory. Yet, if someone cannot fast due to a medical reason, they may skip the fasts in that month and compensate for them through alternatives outlined in Shariah.

Lastly, after protecting the essential rights of people and granting complementary concessions, Shariah focuses on additional and voluntary factors that enhance and refine life. For instance, fasting outside of Ramadan is added worship which falls under this category. Developing good habits and perfecting one's interpersonal skills are also extra deeds. Similarly, desires and comforts which beautify life, such as fine clothing, nice furniture, and delicious food, are incorporated here, provided one does not indulge in them at the cost of their physical and spiritual health.

The necessary, supplementary, and voluntary principles within Shariah all seek to promote its primary objective: to achieve benefit. In its broadest sense, benefit encompasses this life and the afterlife, the individual as well as the society, the present and the future. Human intellect requires the comprehensive knowledge and guiding wisdom of God to achieve this benefit in its entirety. Indeed, God has ordained Shariah for the benefit of His creatures and it exemplifies His Mercy.

A Way of Life

Shariah is much more than 'Islamic law' because it is not limited to legal issues. While it covers areas of contracts, family law, and international relations, it also includes a social system that encourages the just and generous treatment of neighbors, the preservation of the environment, and caring for the poor and oppressed, along with personal acts of worship such as prayer, fasting, and charity. In fact, Shariah contains a detailed code of conduct. Here are some examples from the Quran (final revelation of God) and Sunnah (teachings of Prophet Muhammad, pbuh):

Quran

- "And speak good words to all people." (2:83)
- "The servants of the Lord of Mercy are those who walk humbly on the earth, and who, when the foolish address them, reply, 'Peace'." (25:63)
- "God loves those who seek to purify themselves." (9:108)
- "...whoever pardons and makes reconciliation – his reward is [due] from Allah. Indeed, He does not like wrongdoers." (42:40)
- "... those who are patient and do righteous deeds; those will have forgiveness and great reward." (11:11)

Sunnah

- "The believer does not defame, abuse, disparage, nor vilify."
- "You do not believe until you love for your brother (in faith and in humanity) what you love for yourself."
- "The world is green and delightful and God has put you in charge of it and is watching how you behave."
- "Show mercy to those on earth so that He Who is in Heaven (God) will show mercy on you."
- "Make things easy on people and do not make them difficult, and cheer people up and do not put them off (by your behavior)."

In addition, Shariah seeks to protect all the vulnerable segments of society. The following is a brief list of these:

- Women have the right to education, to marry someone of their choice, to divorce, to work, to own and sell

11 property, to vote as well as to participate in civic and political engagement, and to be protected by the law.

- Zakah, an obligatory charity, is collected from individuals who fall above a specific income bracket, amounting to 2.5% of their wealth. This money is redistributed to eight different groups of needy people and institutions, starting with the local needs first.
- Children have rights that Shariah protects, including the right not to be abused. When parents get a divorce, custody is granted according to the child's benefit.
- Caring for the poor, orphans, widows, and the elderly is a collective responsibility of the community.
- Animals are to be treated with kindness, and cruelty towards them is a grave sin.

The primary theme in all of these examples is the individual and collective effort to achieve benefit in material, moral, and spiritual spheres of life through mercy and compassion.

Misconceptions about Shariah

Many people think Shariah forces Muslims in America to reject the U.S. Constitution while others openly assert that American Muslims want to replace the U.S. Constitution with Shariah. In reality, this is not true. Shariah actually demands that Muslims follow the law of the land. This command is binding so long as they are not forced to commit an irreligious act or prevented from fulfilling their religious duties. Thankfully, this is not the case in the U.S. because the Constitution protects freedom of religion.

In fact, the U.S. Constitution and Shariah have much in common. The Constitution begins with, "We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution of the United States of America." These stipulations are very similar in nature to the objectives of Shariah, as described above. In addition, Shariah is comparable to the laws of other religious communities, such as Jewish customs in terms of dietary restrictions, aspects of ritual purity, and a detailed code of conduct.

As any other faith-based community in America, Muslims may disagree with certain laws enacted by the majority, and may exercise their right to peaceful persuasion, in order to bring about a change. However, this free and peaceful expression of ideas can hardly be deemed a threat, given that the Constitution itself guarantees this right for every individual under the First Amendment. Indeed, a healthy attitude toward differences of opinion is a source of enrichment for our common culture.

The aspects of Shariah related to a Muslim's ability to practice Islam, such as prayer, fasting, and charity, do not conflict with Common Law. However, differences do arise in some matters. For instance, the laws of inheritance in Shariah are distinct from those in Common Law. In this case, Muslims have utilized means provided by the Common Law, such as writing wills in accordance with Shariah, in order to be faithful to their religion while following the law of the land.

Peaceful coexistence is mandated by Shariah. When a Muslim lives in the U.S., they are doing so while agreeing to follow the law of the land and this agreement is binding upon them according to Shariah. In the Quran, God commands Muslims to fulfill their covenants: "O you who have believed, fulfill (all) contracts." (5:1) God also commands Muslims, "Fulfill your agreement with them to the end of their term. God loves those who are mindful of Him." (9:4)

Therefore, attempts to outlaw Shariah are not only absurd, they can potentially alienate millions of peaceful, law-abiding Muslims currently living in America. After all, Shariah safeguards essential rights such as acts of obligatory worship, instructs Muslims regarding their dietary regulations, and encourages them to be pious, truthful, and tolerant individuals. Misguided efforts to outlaw Shariah would in fact impede Muslims from practicing the very basics of their religion, from praying and fasting to consuming food according to Islamic guidelines. Hence, these anti-Shariah bills are far from securing Americans from an impending threat and actually infringe upon the rights of the American Muslim community.

Contrary to its distorted image, Shariah is a comprehensive social and legal system which is an integral part of a Muslim's life. Its guiding principles are based on mercy and compassion and its core objectives are designed to achieve benefit and justice, on an individual as well as collective level.

When the Prophet Muhammad, peace be upon him, first began to receive revelations from God in 610 A.D., little did he know that they were the foundational stones for the formation of a future state to be refined piecemeal over the next 23 years. Complete with divinely-ordained laws, a blueprint for societal balance, and

individual and mutual sense of accountability, this 'way of life' called Islam was presented to the general public through the medium of the Prophet Muhammad, peace be upon him.

Compiled into one text, these revelations not only represent the holy book of the Muslims, the Quran, but are also the foremost source for Shariah, Islamic law. Shariah, quite literally, translates to a path leading to a water hole; figuratively, it refers to a clear, straight path. It is a body of laws derived mainly from the Quran and the example of the Prophet Muhammad, along with interpretive, analogous, and/or consensus rulings for cases where no evidence could be sought from primary sources.

The laws as present in the Quran are binding on Muslims and range from prohibition of alcohol consumption and gambling to setting punishments for such grave offences as adultery and theft. Due to their divine origin – directly conveyed to the Prophet Muhammad, peace be upon him, via the Archangel Gabriel – these laws are considered timeless and perfect, geared towards the success, welfare and peace of humans in this world and in the hereafter.

Shariah: Commitment to Justice

While many people, both Muslim and non-Muslim, vocally and vehemently oppose Shariah law today in favor of western legal systems, this disenchantment tends to stem from either an unclear understanding of Shariah or instances of misuse of justice 'back home' in the name of Shariah. In fact, the establishment and internalization of justice is the supreme purpose of Shariah. The Quran states, "Thus we have made you a just nation, that you be witnesses over mankind, and the Messenger be a witness over you." [2:143]

Further, God commands His believers: "O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor. Allah is a better Protector to both. So follow not the lusts, lest you avoid justice; and if you distort your witness or refuse to give it, verily Allah is Ever Well-Acquainted with what you do." [4:135]

This emphasis and primacy of justice was not at all introduced with Islam. In Ch. 57, verse 25, God reminds humankind of the fact that a similar code was brought by each previous Messenger so that "mankind may keep up justice." Therefore, it is no surprise that the Code of Hammurabi and the Law of Moses also contain retributive laws, similar to the famous "an eye for an eye, a tooth for a tooth." Islam, however, adds the following corollary to such retribution: It is better to forgive.

Today, such laws are considered by the vast majority to be medieval, barbaric, and primitive. Shariah, likewise, is intractably coupled with merciless executions, chopping off of hands and honor killings. To accept such a generalized picture of an intensely complex legal system is not only a disservice to divinely ordained laws but also to one's own sense of integrity. Here is an attempt to dispel some of the prevalent myths and to bring clarity to the matter.

Shariah Law & Common Law

Similarities

Both are committed to facilitating basic values such as freedom, human rights, justice, and equality

Consultation and participation in the process of decision-making (shura) is common to both laws

Differences

Shariah has its roots in the divine writ, whereas common law has been founded by human beings

Certain laws and restrictions are timeless under Shariah (for instance, prohibition of alcohol) whereas laws and amendments can change at will within a democracy (for example, the ratification of the National Prohibition Act in the U.S. in 1919 and its official rejection in 1933)

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Shariah Law and Common Law both espouse the establishment of a federal government, the declaration of freedom of religion, the abolishment of guilt by association, the right to privacy, and matters such as common defense and peacemaking

Shariah encompasses all areas of life, such as dietary laws, dress code, finances, and social aspects. On the other hand, common law leaves matters such as dietary considerations, relationships between consenting adults, dress code, and economic choices to the preferences of individuals

Shariah: Dispelling Myths

The Shariah consists of hadd punishments and tazir punishments; hadd crimes overstep God's set boundaries whereas tazir crimes are committed against the society. The following hadd crimes have been mentioned in the Quran: murder, apostasy from Islam, theft, adultery, defamation, robbery and consumption of alcohol. Common tazir crimes include bribery, selling tainted or defected products, treason, usury, selling obscene pictures, etc. While hadd punishments have been fixed in the Quran (such as retributive killing for murder and the chopping off of a limb for theft) there are many safeguards which are important to mention. For any punishment to actually take place, proof must be provided, along with a confession of the crime or witnesses testifying against the criminal. If any of these is not sufficiently presented, Islamic law requires the hadd crime to be treated as a tazir crime. (Some of the tazir penalties include counseling, fines, flogging, confinement, etc.)

Similarly, if a thief could prove that he/she only stole because of need, then the Muslim society would be held at fault and made to supply that need and there would be no hadd punishment. Likewise, to be penalized for adultery, the couple had to be actually witnessed performing the physical act by four people who were in a position to identify both parties without doubt. A retributive punishment may be averted if the aggrieved party is willing to accept blood money or to forgive, which is always considered to be the higher road to take in Islam. Indeed, to forgive when one has the right to take revenge is the ultimate form of mercy, and God reminds us over and over in the Quran that while He is Just, He is also Most Merciful. (See more: [Shariah in the 2012 Presidential Race](#))

Forced marriages and honor killings are not at all sanctioned in Islam. Unfortunate deaths caused as a result of misguided emotions must be dealt by the courts as murders. Rape is a serious offence which is punishable by death, penalizing the rapist and exonerating the raped woman, treating her as a victim, not a complicit.

An example from the time of the Prophet Muhammad, peace be upon him, states:

Waa'il ibn Hujr said that a woman, in the life of the Messenger of Allah (pbuh), [left her home] intending to go for Prayer [in the mosque] when a man seized her and had sexual intercourse with her, while she let out a scream [for help]. The man fled, and she told a man what had occurred. A group from amongst the immigrants were told of this and they chased the man down eventually capturing who they thought it was, and took the man to her. She said that it was the man who did it to her. They took the man (and the woman) to the Messenger of Allah (pbuh), and the man was asked, 'Who is the man who did this to her?' The man confessed saying, "I am the one who did this to her, Oh Messenger of Allah!" The Prophet Muhammad (pbuh) said to the woman, "You can leave, for Allah has forgiven you!" The Prophet (pbuh) said to the man, "Your words are sound." So he said regarding the man who had raped her, "Stone him". He added, "This man has [sincerely] repented a type of repentance that if the people of Medinah would perform, Allah would accept it from them." (Abu Dawood, Tirmidhi)

As for stoning, Ruqayyah Waris Maqsood, a British Muslim author, explains, "The correct Islamic method of stoning according to Sharia was similar to that advised by the Pharisees at the time of Jesus – the person was held fast in a fixed position, and a stone or rock that it took two men to lift (i.e. was heavier than one man could lift alone) was to be dropped to crush the head – it was not someone tied to a post and rocks hurled at them, although this has been done in some cultures. The point was that if someone really had to be executed, it was to be done swiftly, with as little torture as possible, and usually publicly so that no vindictive person could do further nasty things behind the scenes and get away with it."

Muslim women may seek divorce for grounds such as physical or mental abuse, adultery, abandonment, etc. Alternatively, they may demand a divorce for no specific reason. With regards to custody of children, Shariah permits parents to decide with whom the children will stay; if they are in disagreement, they may allow the

courts to decide for them. In principle, however, mothers are preferred as the primary caretakers for young children, and fathers are required to provide for the children's maintenance.

When it comes to inheritance, a woman's share is half of man, but then she has no obligation to make any financial contribution to the family, even if she earns; her money is hers to keep because her husband, father, or brother are required to provide for her. It is often claimed that a woman's testimony is half of a man – the vast majority of scholars view that verse of the Quran [2:282] in the context in which it occurs, i.e., testimony regarding financial transactions. Jamal Badawi, professor at Saint Mary's University in Halifax, Nova Scotia, Canada, explains that this verse cannot be taken as a general ruling because at another instance [24:6-9], no such exception has been made.

Non-Muslims under Sharia are protected so long as they pay the annual tax, called *jizya*; this is a nominal amount which does not amount to hardship on the part of the taxed. Their houses of worship are safe under Islamic rule and they are free to worship their religion; in other words, Sharia does not apply any pressure on them to change their existing religion to Islam. However, non-Muslims may voluntarily accept Islam. The various pockets of minorities which continue to exist in Muslim countries are testimony enough against theories which propound forced conversions and persecution of non-Muslims.

Unfortunately, in certain instances, Muslim countries have misused Shariah laws as a tool for injustice; however, that does not discount the fact that Shariah laws were sent by God to establish justice on earth. God's original laws and their intent remain free of human blemishes. At the same time, authoritative people in the West are recognizing the value of Shariah laws and the right for Muslims to have a choice in legal disputes regarding family and finances: from the Archbishop of Canterbury Rowan Williams to Ontario's former attorney general Marion Boyd to Harold Koh, the Legal Adviser of the Department of State under the Obama administration.

Shariah: Its Essence

Khurram Murad, the late Director General of the The Islamic Foundation, Leicester, United Kingdom, explained that there are three major themes in the Shariah: the individual, the society, and the family. The individual has been given a free will, a moral sense, and the knowledge of right and wrong; now it is up to him/her to realize his/her potential. Meanwhile, the individual's life, person, freedom, possessions and honor are sacred and inviolable. Anyone who transgresses against her/him is subject to punishment, depending on the crime committed. Similar levels of justice are expected of her/him, if s/he commits the crime or is complicit. The individual(s) must take responsibility for his/her action – this is why confessing is so important in the Shariah. And, the harsh punishments commensurate to the crime (whether *hadd* or *tazir*) serve as a definitive deterrent, specifically, for the criminal and his/her future actions and, generally, for the public. In fact, because the *hadd* punishments are already known, their severity is a preventive measure against lawlessness to begin with.

After all, it is the larger society which is at stake. "Social order and individual good should stand together – fused and harmonious, co-operating and assisting, interdependent and in equilibrium," wrote Khurram Murad. He further likened family as the "cradle of the individual and the cornerstone of society." Indeed, Shariah places great importance on all three of these "institutions" of life, returning over and over again to both the accountability and the inviolability of the human being – for a crime is essentially an act of injustice to one's own self, a sin against God.

God wishes for us to internalize His concept of justice so we do not upset the balance of society. Our accountability with God will take place on the Day of Judgment, but our accountability to aggrieved members of the society has to be carried out here. While some may continue to deem such punishments as harsh, Muslims believe they are divinely-ordained by the Creator for His creation.

"And perfect are the words of your Lord in truthfulness, and in justice; His words cannot be changed; He is the All-hearing, All-knowing." [6:116]

When the people of his tribe wanted pardon for a wealthy woman who was convicted of theft, Prophet Muhammad responded to their pleas thus: “O people, those who have gone before you were destroyed, because if any one of high rank committed theft amongst them, they spared him; and if anyone of low rank committed theft, they inflicted the prescribed punishment upon him. By Allah, if Fatima, daughter of Muhammad, were to steal, I would have her hand cut off.”

Umar, the second caliph of Islam, was renowned for his justice. Any of his subjects could easily approach him with a question or a complaint. He also used to walk through his city in the cover of darkness to check upon the welfare of his subjects. Once, when he tried to put a ceiling on the marriage-gift given to women upon marriage, a woman stood up and protested, using a Quranic verse as support. He recognized his mistake and responded, “The woman is right and Umar is wrong.”

When the third caliph, Uthman, sued a Jewish subject in court for stealing his court of armor, the caliph lost the case because the judge dismissed his two sons’ testimonies as insufficient due to their direct relationship to him.

Shariah

Terms:

- Fiqh – Islamic jurisprudence.
- Istihsan - juristic preference.
- Jihad - a struggle, to exert effort in a certain matter, and may refer to a legitimate war.
- Maslahah mursalah - public interest.
- Shirk – a word that implies ascribing partners to Allah, or ascribing divine attributes to other than Allah, or believing that the source of power, harm and blessings comes from another besides Allah.
- Qiyas – analogy.
- Shariah – Islamic Law.
- Sunnah – The word Sunnah generally refers to whatever was reported that the Prophet said, did, or approved of.
- Urf - custom.
- Zakah – obligatory charity.

What is Shariah

IntroToShariah1.jpg“Shariah” is a misunderstood word second to ‘Jihad’ and is usually translated as ‘Islamic Law.’ An incomplete translation leads to much confusion. Therefore, we must first understand the meaning of the term.

In essence, “Shariah” refers to what Allah has legislated for His slaves,[1] whether it be beliefs, practice, worship, or morals. It is the totality of Allah’s commands.[2] Another author defines ‘Shariah’ to be the ‘commands, prohibitions, guidance and principles that God has addressed to mankind pertaining to their conduct in this world and salvation in the next.’[3]

Shariah includes the following[4]:

1. Creed: including the oneness of Allah, rejection of shirk, belief in Angels, Divine Scriptures, Prophets, and the Last Day.

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2. **Ethics:** being true, trustworthy, keeping promises, and rejection of immorality like lying, breaking promises, etc.

3. **Religious Practices:** matters related to worship and dealings with fellow human beings including specific crimes and their punishment.

In short, Shariah guides all aspects of Muslim life, including daily prayers, marriage, divorce, family obligations, and financial dealings.

Unique Features of Shariah

1. **Shariah comes from Allah.** It is Allah's revelation to His Prophet Muhammad, either directly in the form of the Quran or indirectly in the form of Sunnah. This in turn means:

a. The principles of Shariah are free of injustice and are not subject to human discretions. An example is the equality of human beings regardless of their color, gender, or language. They are only 'distinguished' from each other based on their good works!

b. Shariah is to be upheld by all believers, whether they are rulers or the ruled because it is from Allah. An example is the prohibition of drugs and alcohol; it is forbidden upon all without exception.

c. Shariah promises the doer of good works great rewards in this life and in the next, and warns the sinner of a grave punishment in this life and the next. The recompense of the life to come is tied to living by and applying Shariah in one's daily life in matters like ablution, prayer, and zakah.

2. **Shariah is timeless and universally applicable.** We believe that Shariah is suitable and applicable for all times and places.

3. **Shariah is comprehensive.** It includes matters of belief, Islamic ethics, and rules governing speech and action. The rules governing speech and action are called "fiqh" or Islamic jurisprudence and can be further subdivided into the following categories:

a. **Worship** like prayer and fasting. It governs a person's relation to his Lord.

b. **Human relationships** that include personal, civil law, financial law, law of war and peace, and criminal law.

4. **Shariah is humane.** It brings ease and removes hardship which is a natural consequence of its comprehensiveness and perfection. Allah says,

"...Allah desires ease for you and does not desire hardship for you..."(Quran 2:185)

Therefore, Shariah eases an obligatory duty when performing it causes an excessive hardship and it temporarily allows a prohibited action when there is a dire need for it[5].

"...But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful." (Quran 2:173)

An example of a hardship that would ease an obligatory duty is if one falls ill or is travelling, they can break their fast.

5. **Shariah is based on justice.** What is meant is not only a judge applying the law fairly to everyone, but the law itself being just. That is a natural consequence of its divine source. True justice should establish an

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equilibrium by way of fulfilling rights and obligations and by eliminating excess and disparity in all spheres of life. The standard of justice in the Quran is referred to in some fifty passages. People are urged to be just to others at all levels, whether personal or public, in words or in conduct, in dealing with friends or enemies, Muslim or non-Muslim, all must be treated with justice. Allah says in the Quran,

“We sent Our messengers with evidences and revealed the Book and the balance through them so as to establish justice among people...” (Quran 57:25)

6. Shariah promotes moderation. Allah says in the Quran,

“And thus We have made you a nation that is moderate in nature (free from excesses and shortcomings)...” (Quran 2:143)

The rules of Shariah are the middle path between the extremes. An example is Islamic finance which is between socialism and free capitalist economy.

Sources of Shariah

The primary source of Shariah is Allah’s revelation.[6]

“Indeed We have sent revelation to you (O Muhammad) just as We had sent revelation to Noah and the prophets after him...” (Quran 4:163)

Allah’s revelation to Prophet Muhammad is of two types:

- a. Allah’s Word, the Quran. It’s meaning and words both are from Allah.
- b. The Sunnah, whose meaning is from Allah, but the words are from Prophet Muhammad. Some of the Sunnah are decisions made by the Prophet that Allah confirmed, and some Sunnah are the Prophet’s understanding of the Quran. Sunnah means the teachings of Prophet Muhammad contained in his words and actions that have been passed down to us.

Some of the secondary sources of Shariah are qiyas (analogy), istihsan (juristic preference), maslahah mursalah (public interest) and urf (custom).

Shariah is the confirmed rules that Allah has legislated in the Quran, Sunnah, and other sources which branch out of them.

Fiqh (Islamic jurisprudence), on the other hand, is defined as knowledge of the practical rules of Shariah which are derived from the detailed evidence in the sources.[1]

Therefore, Shariah is the goal, fiqh is the path. Fiqh is contained in specialized books and encyclopedias. It is a compilation of rules and regulations.

Fiqh includes practical religious matters that are well-known in Islam. These consist of rules conveyed in a clear text. Two examples would be the duty to pray five daily prayers and the prohibition of alcohol. They are definite and clear. Fiqh also includes many practical details of religious matters that are speculative. Does bleeding invalidate ablution? In ablution, is it required to wipe the entire head or only part of it? Answers to such detailed questions can be found in books of fiqh.

What is the Relationship Between Shariah and Fiqh? [2]

1. Shariah is the actual rules revealed by Allah. There is no contradiction or conflict between them. It is binding on all Muslims. As for fiqh, it is derived by the scholars of Islam known as fuqaha (jurists) from the texts of Shariah or other methods such as qiyas and maslahah mursalah. These deduced rules may or may not agree with the Shariah. In other words, when a scholar is correct in his understanding, Shariah and fiqh are in agreement. When a scholar makes a mistake, Shariah and fiqh separate. Shariah does not exist in a vacuum. It is found within fiqh.[3]

2. Shariah is complete, fiqh is not. Shariah is mostly general principles and maxims from which guidance for all aspects of our daily life is deduced. Fiqh, on the other hand, is the opinion of scholars in many cases. For the most part Shariah provides guidelines which are elaborated in fiqh.

3. Shariah is general and addresses all human beings unlike fiqh.

4. Shariah is binding whereas parts of fiqh are not binding. Fiqh provides relevant answers to its contemporary society for a specific place. Shariah is time and place independent. Shariah mostly provides general directives whereas detailed solutions to particular and unprecedented issues are developed in fiqh.

5. Shariah is perfect whereas fiqh is not. Shariah does not contain errors since it is considered divine revelation, but fiqh can sometimes be wrong as it is a human endeavor and a product of reasoning.

Rules of Fiqh

Rules of fiqh are categorized on a scale of five values:

1. **Wajib (obligatory):** what is required upon a Muslim, like the five daily prayers.
2. **Mustahab (recommended):** what a Muslim is encouraged to do, like fasting on Mondays and Thursdays.
3. **Mubah (permissible):** what is left up to a Muslim to do or leave, like picking a certain food or drink.
4. **Makruh (disliked):** what is better to leave for a Muslim, like praying while food is being served.
5. **Haram (forbidden):** what a Muslim is prohibited from, like adultery and theft.

The Stages of the Evolution of Fiqh

Fiqh was developed over the course of time across different geographical areas of the Muslim world. It's evolution over a span of 1400 years can be classified into six stages[4]:

1. **Foundation:** era of Prophet Muhammad, may Allah praise him, 609 - 632 CE.
2. **Establishment:** era of the Righteous Caliphs, 632 - 661 CE.
3. **Building:** era of Umayyad dynasty, 661 CE - 8th century.
4. **Flowering:** era of rise and decline of Abbasid dynasty, 8th century - middle of 10th century.
5. **Consolidation:** from decline of Abbasid dynasty to murder of last Abbasid Caliph, 960 CE - middle of 13th century.
6. **Stagnation & Decline:** from sacking of Baghdad to the present, 1258 CE - now.

Qualifications of a Faqih (Muslim Jurist)

The three basic qualifications of an Islamic scholar who specializes in fiqh are:

1. Knowledge of Islam from its sources: Quran, Sunnah, consensus, and juristic analogy (qiyas).
2. Understanding the prevailing circumstances of society to be able to cope with contemporary issues properly.
3. Piety and good intention.

More specifically, a fiqh specialist scholar (faqih) has knowledge of:

- Arabic language and its sciences.
- verses of legislation in the Quran and their explanation.
- ahadith of legislation and their interpretation.
- can differentiate between authentic and weak ahadith.
- knows what verses and ahadith are abrogated and which continue to be operational.
- can distinguish between the general and the specific, the unrestricted and the restricted, the different degrees of clarity of wordings.
- knows the opinions of scholars on the issues, where they differ and where they agree.
- knows how qiyas is made.
- understands how to sort out conflicting evidence.
- understands the goals of the Shariah and their different priorities.

PART3

1

Islam and Terrorism

Often, the religion of Islam is held responsible for the acts of a fringe minority among Muslims.

Could it be possible that Islam, whose light ended the Dark Ages in Europe, now propound the advent of an age of terror? Could a faith that has over 1.2 billion followers the world over, and over 7 million in America, actually advocate the killing and maiming of innocent people? Could Islam, whose name itself stands for “peace” and “submission to God”, encourage its adherents to work for death and destruction?

For too long, have we relied on stereotypical images in the news media and in Hollywood films, for answers to these pertinent questions. It is time now to look at the sources of Islam, and its history, to determine whether Islam does indeed advocate violence.

Sanctity of human life

The Glorious Qur'an says:

“...take not life, which God hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom.” [Al-Qur'an 6:151]

Islam considers all life forms as sacred. However, the sanctity of human life is accorded a special place. The first and the foremost basic right of a human being is the right to live. The Glorious Qur'an says:

“...if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people.” [Al-Qur'an 5:32]

Such is the value of a single human life, that the Qur'an equates the taking of even one human life unjustly, with killing all of humanity. Thus, the Qur'an prohibits homicide in clear terms. The taking of a criminal's life by the state in order to administer justice is required to uphold the rule of law, and the peace and security of the society. Only a proper and competent court can decide whether an individual has forfeited his right to life by disregarding the right to life and peace of other human beings.

Ethics of WAR

Even in a state of war, Islam enjoins that one deals with the enemy nobly on the battlefield. Islam has drawn a clear line of distinction between the combatants and the non-combatants of the enemy country. As far as the non-combatant population is concerned such as women, children, the old and the infirm, etc., the instructions of the Prophet are as follows: “Do not kill any old person, any child or any woman” [1].

“Do not kill the monks in monasteries” or “Do not kill the people who are sitting in places of worship.” [2]

During a war, the Prophet saw the corpse of a woman lying on the ground and observed:

“She was not fighting. How then she came to be killed?” Thus non-combatants are guaranteed security of life even if their state is at war with an Islamic state.

Jihad

JIHAD While Islam in general is misunderstood in the western world, perhaps no other Islamic term evokes such strong reactions as the word ‘jihad’. The term ‘jihad’ has been much abused, to conjure up bizarre images of violent Muslims, forcing people to submit at the point of the sword. This myth was perpetuated throughout the centuries of mistrust during and after the Crusades. Unfortunately, it survives to this day.

The word Jihad comes from the root word jahada, which means to struggle. So jihad is literally an act of struggling, and this struggle can have various forms. The Prophet Muhammad (peace be upon him) referred to the struggle against the insidious suggestions of one's own soul as a form of jihad. Thus the inner struggle of being a person of virtue and submission to God in all aspects of life, is part of the essence of Islam.

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Jihad also refers to struggle against injustice. Islam, like many other religions, allows for armed self-defense, or retribution against tyranny, exploitation, and oppression. The Glorious Qur'an says: *"And why should ye not fight in the cause of God and of those who, being weak, are ill-treated (and oppressed)? - Men, women, and children, whose cry is: 'Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!'"* [Al-Qur'an 4:75]

Thus Islam enjoins upon its believers to strive utmost, in purifying themselves, as well as in establishing peace and justice in the society. A Muslim can never be at rest while there is injustice and oppression around her.

Martin Luther King Jr., quite aptly said:

"We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people."

Islam enjoins upon all Muslims to work actively to maintain the balance in which God created everything. However, regardless of how legitimate the cause may be, the Glorious Qur'an categorically denounces the killing of innocent people. Terrorizing the civilian population, whether by small groups or by states, can never be termed as jihad and can never be reconciled with the teachings of Islam.

History of Tolerance

Even Western scholars have repudiated the myth of Muslims coercing others to convert. The great historian De Lacy O'Leary wrote:

"History makes it clear, however, that the legend of fanatical Muslims, sweeping through the world and forcing Islam at the point of sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated."[3]

Muslims ruled Spain for roughly 800 years. During this time, and up until they were finally forced out, the non-Muslims there were alive and flourishing. Additionally, Christian and Jewish minorities have survived in the Muslim lands of the Middle East for centuries. Countries such as Egypt, Morocco, Palestine, Lebanon, Syria, and Jordan all have significant Christian and/or Jewish populations. This is not surprising to a Muslim, for his faith prohibits him from forcing others to see his point of view. The Glorious Qur'an says:

"Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold, that never breaks. And God heareth and knoweth all things." [Al-Qur'an 2:256]

Islam- The Great Unifier

Far from being a militant dogma, Islam is a way of life that transcends race and ethnicity. The Glorious Qur'an repeatedly reminds us of our common origin:

"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honored of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things)." [Al-Qur'an 49:13]

Thus, it is the universality of its teachings that makes Islam the fastest growing religion in the world. In a world full of conflicts and deep schisms between human beings, a world that is threatened with terrorism, perpetrated by individuals and states, Islam is a beacon of light that offers hope for the future.

"There is no such thing as physically or mentally more superior or inferior because of race or religion or ethnicity or nationality or caste or language or color but indeed these are delusional mythical believes ideas from complete ignorance and lack of knowledge about humanity. But the person who is the most close to the truth of God is spiritually the most superior with pity mercy humbleness kindness and honesty and nobility and only God and only God alone knows about that person. There is no other God except only one God one Allah alone the most high the most supreme the greatest creator of all creation but is not a creation who is not everywhere but is in his throne up in heaven only and his knowledge is everywhere and he is all known. Adam, Abraham, Noah,

Solomon, Moses, Jesus were only servants prophets messengers of God Allah and Muhammad is God's last Prophet, Quran is God's final testament and Islam is God's complete religion." "Faisal Muhammad Fahim"

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The truth about sharia.

When the Prophet Muhammad, peace be upon him, first began to receive revelations from God in 610 A.D., little did he know that they were the foundational stones for the formation of a future state to be refined piecemeal over the next 23 years. Complete with divinely-ordained laws, a blueprint for societal balance, and individual and mutual sense of accountability, this 'way of life' called Islam was presented to the general public through the medium of the Prophet Muhammad, peace be upon him.

Compiled into one text, these revelations not only represent the holy book of the Muslims, the Quran, but are also the foremost source for Shariah, Islamic law. Shariah, quite literally, translates to a path leading to a water hole; figuratively, it refers to a clear, straight path. It is a body of laws derived mainly from the Quran and the example of the Prophet Muhammad, along with interpretive, analogous, and/or consensus rulings for cases where no evidence could be sought from primary sources.

The laws as present in the Quran are binding on Muslims and range from prohibition of alcohol consumption and gambling to setting punishments for such grave offences as adultery and theft. Due to their divine origin – directly conveyed to the Prophet Muhammad, peace be upon him, via the Archangel Gabriel – these laws are considered timeless and perfect, geared towards the success, welfare and peace of humans in this world and in the hereafter.

Shariah: Commitment to Justice

While many people, both Muslim and non-Muslim, vocally and vehemently oppose Shariah law today in favor of western legal systems, this disenchantment tends to stem from either an unclear understanding of Shariah or instances of misuse of justice 'back home' in the name of Shariah. In fact, the establishment and internalization of justice is the supreme purpose of Shariah. The Quran states, "Thus we have made you a just nation, that you be witnesses over mankind, and the Messenger be a witness over you." [2:143]

Further, God commands His believers: "O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor. Allah is a better Protector to both. So follow not the lusts, lest you avoid justice; and if you distort your witness or refuse to give it, verily Allah is Ever Well-Acquainted with what you do." [4:135]

This emphasis and primacy of justice was not at all introduced with Islam. In Ch. 57, verse 25, God reminds humankind of the fact that a similar code was brought by each previous Messenger so that "mankind may keep up justice." Therefore, it is no surprise that the Code of Hammurabi and the Law of Moses also contain retributive laws, similar to the famous "an eye for an eye, a tooth for a tooth." Islam, however, adds the following corollary to such retribution: It is better to forgive.

Today, such laws are considered by the vast majority to be medieval, barbaric, and primitive. Shariah, likewise, is intractably coupled with merciless executions, chopping off of hands and honor killings. To accept such a generalized picture of an intensely complex legal system is not only a disservice to divinely ordained laws but also to one's own sense of integrity. Here is an attempt to dispel some of the prevalent myths and to bring clarity to the matter.

Shariah Law & Common Law

Both are committed to facilitating basic values such as freedom, human rights, justice, and equality. Shariah has its roots in the divine writ, whereas common law has been founded by human beings.

Consultation and participation in the process of decision-making (shura) is common to both laws. Certain laws and restrictions are timeless under Shariah (for instance, prohibition of alcohol) whereas laws and amendments can change at will within a democracy (for example, the ratification of the National Prohibition Act in the U.S. in 1919 and its official rejection in 1933).

Shariah Law and Common Law both espouse the establishment of a federal government, the declaration of freedom of religion, the abolishment of guilt by association, the right to privacy, and matters such as common defense and peacemaking. Shariah encompasses all areas of life, such as dietary laws, dress code, finances, and social aspects. On the other hand, common law leaves matters such as dietary considerations, relationships between consenting adults, dress code, and economic choices to the preferences of individuals.

Shariah: Dispelling Myths

The Shariah consists of hadd punishments and tazir punishments; hadd crimes overstep God's set boundaries whereas tazir crimes are committed against the society. The following hadd crimes have been mentioned in the Quran: murder, apostasy from Islam, theft, adultery, defamation, robbery and consumption of alcohol. Common tazir crimes include bribery, selling tainted or defected products, treason, usury, selling obscene pictures, etc. While hadd punishments have been fixed in the Quran (such as retributive killing for murder and the chopping off of a limb for theft) there are many safeguards which are important to mention. For any punishment to actually take place, proof must be provided, along with a confession of the crime or witnesses testifying against the criminal. If any of these is not sufficiently presented, Islamic law requires the hadd crime to be treated as a tazir crime. (Some of the tazir penalties include counseling, fines, flogging, confinement, etc.)

Similarly, if a thief could prove that he/she only stole because of need, then the Muslim society would be held at fault and made to supply that need and there would be no hadd punishment. Likewise, to be penalized for adultery, the couple had to be actually witnessed performing the physical act by four people who were in a position to identify both parties without doubt. A retributive punishment may be averted if the aggrieved party is willing to accept blood money or to forgive, which is always considered to be the higher road to take in Islam. Indeed, to forgive when one has the right to take revenge is the ultimate form of mercy, and God reminds us over and over in the Quran that while He is Just, He is also Most Merciful.

Forced marriages and honor killings are not at all sanctioned in Islam. Unfortunate deaths caused as a result of misguided emotions must be dealt by the courts as murders. Rape is a serious offence which is punishable by death, penalizing the rapist and exonerating the raped woman, treating her as a victim, not a complicit.

An example from the time of the Prophet Muhammad, peace be upon him, states:

Waa'il ibn Hujr said that a woman, in the life of the Messenger of Allah (pbuh), [left her home] intending to go for Prayer [in the mosque] when a man seized her and had sexual intercourse with her, while she let out a scream [for help]. The man fled, and she told a man what had occurred. A group from amongst the immigrants were told of this and they chased the man down eventually capturing who they thought it was, and took the man to her. She said that it was the man who did it to her. They took the man (and the woman) to the Messenger of Allah (pbuh), and the man was asked, 'Who is the man who did this to her?' The man confessed saying, "I am the one who did this to her, Oh Messenger of Allah!" The Prophet Muhammad (pbuh) said to the woman, "You can leave, for Allah has forgiven you!" The Prophet (pbuh) said to the man, "Your words are sound." So he said regarding the man who had raped her, "Stone him". He added, "This man has [sincerely] repented a type of repentance that if the people of Medinah would perform, Allah would accept it from them." (Abu Dawood, Tirmidhi)

As for stoning, Ruqayyah Waris Maqsood, a British Muslim author, explains, "The correct Islamic method of stoning according to Sharia was similar to that advised by the Pharisees at the time of Jesus – the person was held fast in a fixed position, and a stone or rock that it took two men to lift (i.e. was heavier than one man could lift alone) was to be dropped to crush the head – it was not someone tied to a post and rocks hurled at them, although this has been done in some cultures. The point was that if someone really had to be executed, it was to be done swiftly, with as little torture as possible, and usually publicly so that no vindictive person could do further nasty things behind the scenes and get away with it."

Muslim women may seek divorce for grounds such as physical or mental abuse, adultery, abandonment, etc. Alternatively, they may demand a divorce for no specific reason. With regards to custody of children, Shariah

permits parents to decide with whom the children will stay; if they are in disagreement, they may allow the courts to decide for them. In principle, however, mothers are preferred as the primary caretakers for young children, and fathers are required to provide for the children's maintenance. When it comes to inheritance, a woman's share is half of man, but then she has no obligation to make any financial contribution to the family, even if she earns; her money is hers to keep because her husband, father, or brother are required to provide for her. It is often claimed that a woman's testimony is half of a man – the vast majority of scholars view that verse of the Quran [2:282] in the context in which it occurs, i.e., testimony regarding financial transactions. Jamal Badawi, professor at Saint Mary's University in Halifax, Nova Scotia, Canada, explains that this verse cannot be taken as a general ruling because at another instance [24:6-9], no such exception has been made.

Non-Muslims under Sharia are protected so long as they pay the annual tax, called *jizya*; this is a nominal amount which does not amount to hardship on the part of the taxed. Their houses of worship are safe under Islamic rule and they are free to worship their religion; in other words, Sharia does not apply any pressure on them to change their existing religion to Islam. However, non-Muslims may voluntarily accept Islam. The various pockets of minorities which continue to exist in Muslim countries are testimony enough against theories which propound forced conversions and persecution of non-Muslims.

Unfortunately, in certain instances, Muslim countries have misused Shariah laws as a tool for injustice; however, that does not discount the fact that Shariah laws were sent by God to establish justice on earth. God's original laws and their intent remain free of human blemishes. At the same time, authoritative people in the West are recognizing the value of Shariah laws and the right for Muslims to have a choice in legal disputes regarding family and finances: from the Archbishop of Canterbury Rowan Williams to Ontario's former attorney general Marion Boyd to Harold Koh, the Legal Adviser of the Department of State under the Obama administration.

Shariah: Its Essence

Khurram Murad, the late Director General of the The Islamic Foundation, Leicester, United Kingdom, explained that there are three major themes in the Shariah: the individual, the society, and the family. The individual has been given a free will, a moral sense, and the knowledge of right and wrong; now it is up to him/her to realize his/her potential. Meanwhile, the individual's life, person, freedom, possessions and honor are sacred and inviolable. Anyone who transgresses against her/him is subject to punishment, depending on the crime committed. Similar levels of justice are expected of her/him, if s/he commits the crime or is complicit. The individual(s) must take responsibility for his/her action – this is why confessing is so important in the Shariah. And, the harsh punishments commensurate to the crime (whether *hadd* or *tazir*) serve as a definitive deterrent, specifically, for the criminal and his/her future actions and, generally, for the public. In fact, because the *hadd* punishments are already known, their severity is a preventive measure against lawlessness to begin with.

After all, it is the larger society which is at stake. "Social order and individual good should stand together – fused and harmonious, co-operating and assisting, interdependent and in equilibrium," wrote Khurram Murad. He further likened family as the "cradle of the individual and the cornerstone of society." Indeed, Shariah places great importance on all three of these "institutions" of life, returning over and over again to both the accountability and the inviolability of the human being – for a crime is essentially an act of injustice to one's own self, a sin against God.

God wishes for us to internalize His concept of justice so we do not upset the balance of society. Our accountability with God will take place on the Day of Judgment, but our accountability to aggrieved members of the society has to be carried out here. While some may continue to deem such punishments as harsh, Muslims believe they are divinely-ordained by the Creator for His creation.

"And perfect are the words of your Lord in truthfulness, and in justice; His words cannot be changed; He is the All-hearing, All-knowing." [6:116]

When the people of his tribe wanted pardon for a wealthy woman who was convicted of theft, Prophet Muhammad responded to their pleas thus: "O people, those who have gone before you were destroyed, because if any one of high rank committed theft amongst them, they spared him; and if anyone of low rank committed theft, they inflicted the prescribed punishment upon him. By Allah, if Fatima, daughter of Muhammad, were to steal, I would have her hand cut off."

Umar, the second caliph of Islam, was renowned for his justice. Any of his subjects could easily approach him with a question or a complaint. He also used to walk through his city in the cover of darkness to check upon the welfare of his subjects. Once, when he tried to put a ceiling on the marriage-gift given to women upon marriage, a woman stood up and protested, using a Quranic verse as support. He recognized his mistake and responded, "The woman is right and Umar is wrong." When the third caliph, Uthman, sued a Jewish subject in court for stealing his court of armor, the caliph lost the case because the judge dismissed his two sons' testimonies as insufficient due to their direct relationship to him.

By Saulat Pervez

Understanding what is not Jihad according to Islam.

If you open a modern Oxford English dictionary, you would probably find the definition of Jihad as "a holy war undertaken by Muslims against non-believers". This is a very poor definition. Before trying to define what Jihad is, we should first define what it is NOT.

Jihad is NOT Holy War

Jihad is NOT blowing up one's self (Suicide is a sin in Islam)

Hadith : Shahi Bukhari.

Book 23. Funerals (Al-Janaa'iz).

Volume 002, Book 023, Hadith Number 445.

Narrated By Thabit bin Ad-Dahhak : The Prophet (p.b.u.h) said, "Whoever intentionally swears falsely by a religion other than Islam, then he is what he has said, (e.g. if he says, 'If such thing is not true then I am a Jew,' he is really a Jew). And whoever commits suicide with piece of iron will be punished with the same piece of iron in the Hell Fire." Narrated Jundab the Prophet said, "A man was inflicted with wounds and he committed suicide, and so Allah said: My slave has caused death on himself hurriedly, so I forbid Paradise for him."

Jihad is NOT killing innocent people

Jihad is NOT flying a plane into a building packed with civilians

Jihad is NOT fighting out of anger and hatred

Jihad is NOT killing others just because they don't agree with you

Jihad is NOT killing others just because they are not Muslims

The real meaning of Jihad

Jihad is an Arabic word from the root Jee Ha Da. It literally means to struggle or strive. Jihad is struggling or striving in the way or sake of Allah. Jihad takes a very important status in the doctrine of Islam and is one of the basic duties for every Muslim.

Though, it has nothing whatsoever to do with the term Holy War. Such a term, or its equivalent doesn't exist in the Islamic doctrine. The Christian Crusaders in the mid-ages invented this ideology of Holy War.

There is nothing "Holy" about wars. Wars only involve killings and disasters!

Jihad has many forms,

Jihad of the heart/soul (jihad bin nafs/qalb)

Jihad by the tongue (jihad bil lisan)

Jihad by the pen/knowledge (jihad bil qalam/ilm)

Jihad by the hand (jihad bil yad)

Jihad by the sword (jihad bis saif)

Jihad of the Heart/Soul

Jihad of the heart/soul; in Arabic: jihad bin nafs/qalb. It is referred as "the greater Jihad" (al-jihad al-akbar).

It is one's inner struggle of good against evil; refraining oneself from the whispers of Shaitan (Satan).

This process involves allowing Islam to transform one's soul to achieving internal peace; and forgoing the hatred and anger.

“Jihad is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.”
{Quran, Surah 2: Al-Baqarah, Verse 216; Mohsin Translation}

Jihad by the tongue

Jihad by the tongue; in Arabic: jihad bil lisan.

It is defending Islam and spreading Islam by scholarly lectures, speeches and debates. It often overlaps with Da'awah (invitation to Islam, or spreading the message of Islam).

In The Last Sermon, Prophet Mohammed (peace be upon him) asked the listeners whether he has passed on the message to them; and they confirmed affirmatively.

Then the Messenger of Allah ordered all those present today to pass on the same message to those who are not here today; and the last person to hear the message should understand it better than the people here.

Jihad by the pen/knowledge

Jihad by the pen/knowledge; in Arabic: jihad bil qalam/ilm.

This form of Jihad involves scholarly research of Islam in aiding the spread and defence of Islam; and publishing written articles in clearing misconceptions and correction lies against Islam.

Examples of such Jihad include the research and discovery of scientific evidences, literature miracles and mathematical miracles from the Quran. Messenger of Allah once stated that the ink of a scholar is holier than the blood of a martyr; and one who is reading looks handsome in front of Allah.

Jihad by the hand

Jihad by the hand; in Arabic: jihad bil yad.

This is a Jihad of action rather than words. At certain areas, it overlaps with Zakat (charity) and Hajj (pilgrimage).

Some of its examples include giving charity to the poor and needy, performing Hajj or Ummrah, helping those who need help, saving people's lives, etc. These are more of physical deeds instead of words.

“A person whose feet become dust ridden because of [striving] in the way of Allah will never be touched by the flames of Hell”

{ Sahih Bukhari 2811 }

The most beautiful of all Jihad is a perfect Hajj. It involves testing of one's patience and piety to the apex. The whole period of Hajj, with just one intention and aim, worshiping Allah!

Jihad by the sword

Jihad by the sword; in Arabic: jihad bis saif. In contrary to Jihad of the heart/soul; this form of Jihad is referred as “the lesser jihad” (al-jihad al-asghar).

Sometimes it is necessary to undertake Jihad by the sword. This would include usage of arsenals and engaging in a combat. This could be simply a bunch of freedom fighters or an organised campaign of army.

Jihad by the sword is use of arms to engage into a combat. It is not misuse of arms to create violence.

There are only two situations where Jihad by the sword is allowed to be undertaken.

- 1) For self-defence. When someone attacks you or when your nation has been attacked. Engaging into combat due to self defence.
- 2) Fighting against evil and unjust. It is also a sin if a Muslim sees unjust been done, capable of stopping it, yet not doing anything about it. This can include war on drug, war on child

The American administration today seems to be launching a global war on terror, but are they the first to launch the war on terror?

The Muslims already announced the war on terror fourteen centuries ago, under the name of Jihad bis saif!

There are many rules and limitations when engaging in combat under the title of Jihad. For example, civilians are not to be harmed; trees are not to be cut down; asylum should be granted to surrendering enemy soldiers; etc.

“And if anyone of the Mushrikun seeks your protection then grant him protection, so that he may hear the Word of Allah, and then escort him to where he can be secure, that is because they are men who know not.”

{Quran, Surah 9: At-Taubah, Verse 6; Mohsin Translation}

The above verse states that when an enemy soldier surrenders during a battle, the Muslim soldiers must grant asylum and in addition, escort him to safety!

The treatment for prisoners of war is also clearly stated in the Quran. Prisoners of war under Muslim prisons are to eat, drink and dress the same Muslim soldiers eat, drink and dress.

And even under the unfortunate event of shortage of food, it is the prisoners who are to eat first before the Muslim soldiers guarding them!

A closer look at the Sword

Despite the fact that Jihad by the sword is the lesser Jihad, it is the only form of Jihad that most of the people in the world perceive Jihad as. This is unfortunate, especially for the Muslims. Many so-called “teachers of Islam” have been misusing this to assemble their so-called “holy army” to fight their so-called “holy war”.

But you can’t blame the religion for what a few of its people do. In every society, there is a black sheep.

Self-Defence:

Since Jihad by the sword has been overwhelmingly magnified in the wrong angle, let’s take a closer look at it in the right angle. What is wrong with Jihad by the sword if it is fighting for self-defence?

In the early years of revelation of Islam in Mecca, Muslims were not granted permission from Allah to fight. So the Muslims suffered both moral and physical humiliations from the non-Muslims in Mecca.

The first verses regarding Jihad were then revealed allowing Muslims to undertake self-defence.

“And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors.

{Quran, Surah 2: Al-Baqarah, Verse 190; Mohsin Translation}

Many of the Quranic verses are being quoted out of context to wrongly justify terrorist actions. Yet, most of those verses are only referring to a particular situation; such as Battle of Badr or Battle of Uhud.

Intention and war against Satan:

“Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Satan. So fight against the friends of Satan. Ever feeble indeed is the plot of Satan.”

{Quran, Surah 4: An-Nisa, Verse 76; Mohsin Translation}

Now the second question is, what is wrong in fighting against evil and liberating people from sufferings?

“Once a person came to the Prophet (sws) and said that some people fight for the spoils of war, some for fame and some to show off their valour; he then asked the Prophet (sws): “Which one of them fights in the way of Allah”. The Prophet (sws) replied: “Only that person fights in the way of Allah who sets foot in the battlefield to raise high the name of Allah”.

{ Sahih Bukhari 2810}

Who is a Holy Warrior?

According to the Quran, a martyr who died in the way of Jihad is promised Paradise. But what are the criteria of martyr, or in other words, what are the criteria of a Holy Warrior undertaking the True Jihad?

The most famous of all Hadith is the one regarding everything we do are judged by our intentions; so as it is mentioned in the previous chapter.

So who is an example of a Holy Warrior?

Ali bin Abu Talib, cousin of Prophet Mohammed (s.a.w) and the fourth Caliph of the Islamic Ummah is a good example.

During one of the battles, Ali was about to give a deathblow to an enemy soldier. Just then, that enemy soldier spat at Ali. Ali then suddenly stopped, threw down his sword and refused to kill that enemy soldier.

After the battle, Ali's soldiers asked Ali why he suddenly stopped and refused to kill that enemy soldier on the battlefield.

Ali explained that he got angry when that enemy soldier spat at him. So if he had killed that enemy soldier right then, he would be killing out of his own anger and no longer fighting for Justice. In the sight of Allah, he would then be no different from a murderer.

Brothers and Sisters that is how we should see a Holy Warrior!

One of the most manipulated concepts in Islam today is the concept of jihad.

The concept of jihad is indeed a Quranic one, but sadly, a false and twisted version of this Quranic concept has been used by terrorists acting in the name of Islam to commit various terrorist acts. These terrorist acts, which occur all over the world, aim at the indiscriminate killing of innocent people. They are being undertaken in the name of “jihad”. These non-Islamic acts have gone a long way towards distorting the image of Islam.

As with any religious concept, its correct definition lies in the scripture and not in the interpretation of humans.

To fully understand the Quranic concept of jihad, it is essential to address the following issues:

1- The Quranic definition of the word jihad

2- What is “The cause of God”?

3- Are the ones who explode themselves in 'suicide bombings' really going to Heaven as they have been led to believe?

4- Does the concept of a 'holy war' have Quranic authorisation?

FIRST: The Quranic definition of the word jihad

The literal definition of the word jihad is: striving to achieve a goal, while the Quranic definition of the word is “striving with one's self and one's money in the cause of God”.

This Quranic definition is confirmed in a number of Quranic verses which speak of jihad. The following are some examples:

“The true believers are those who believe in God and His messenger, then attain the status of having no doubt whatsoever, and strive (jahadu) with their money and their lives in the cause of God. These are the truthful ones.” 49:15

“Those who believe, and emigrate, and strive (jahadu) in the cause of God with their money and their lives, are far greater in rank in the sight of God. These are the winners.” 9:20

“As for the messenger and those who believed with him, they eagerly strive (jahadu) with their money and their lives. These have deserved all the good things; they are the winners.” 9:88

p.s. the word “jahadu” is the verb form of the noun “jihad.”

SECOND : The cause of God

Now that we have established that jihad means to strive with one's self and one's money in the cause of God, we need to determine what is the Quranic meaning of the phrase: "the cause of God"? Striving to uphold the "cause of God" simply means striving to uphold all God's commandments and a strive to condemn all God's prohibitions. Hence, a jihad in the cause of God is a strive to preach and uphold God's way and God's Law. Since the word jihad has been manipulated to advocate violence and the killing of innocent people, it is necessary to establish, with clear Quranic evidence, that the "cause of God" does not allow unlawful killing or violence.

1- First, we must always be aware of the prime declaration in the Quran which states that God does not advocate sin:

"God never advocates sin. Are you saying about God what you do not know?" 7:28

2- Following from that, the Quran states categorically that killing any innocent soul is a gross sin:

"..... You shall not kill - God has made life sacred - except in the course of justice. These are His commandments to you, that you may understand." 6:151

"You shall not kill any person - for God has made life sacred - except in the course of justice." 17:33

The prohibition to kill any innocent soul has always been the law of God, in the Quran and in all previous scripture:

"....., we decreed for the Children of Israel that anyone who murders any person who had not committed murder or horrendous crimes, it shall be as if he murdered all the people. " 5:32

3- God does not allow fighting (war) except in the case of self defence:

" If they leave you alone, refrain from fighting you, and offer you peace, then God gives you no excuse to fight them" 4:90

"If they resort to peace, so shall you, and put your trust in God. He is the Hearer, the Omniscient." 8:61

"do not aggress; God dislikes the aggressors." 5:87

4- God commands that there will be no compulsion in religion:

"There shall be no compulsion in religion ..." 2:256

"You have your religion and I have mine" 109:6

"Had your Lord willed, all the people on earth would have believed. Do you want to force the people to become believers?" 10:99

The commands in the above verses are very clear. The Quran confirms that belief must be attained voluntarily and not forcibly. If we are forced into becoming Muslims, there would be no credit due. The choice must be a voluntary one.

"Proclaim: "This is the truth from your Lord," then Whoever wills let him believe, and whoever wills let him disbelieve" 18:29

"You shall remind, for your mission is to deliver this reminder. You have no power over them" 88:21-22

The message of no compulsion in religion is once again emphasised in the above Quranic words.

5- Quran advocates pardon, forgiveness and tolerance:

"You shall resort to pardon, advocate tolerance, and disregard the ignorant" 7:199

"Tell those who believe to forgive those who do not long for the days of (meeting) God. He will fully pay everyone for whatever they have earned." 45:14

The Quran condemns the killing or even the persecution of people merely because they embrace a different religion. The Quran mandates absolute freedom of religion among all people. Respect and mutual co-existence must be exercised with those of other religions. The Quran urges Muslims to treat such people kindly and equitably:

"God does not enjoin you from befriending those who do not fight you because of religion, and do not evict you from your homes. You may befriend them and be equitable towards them. God loves the equitable." 60:8

As all the above verses indicate, the Quran is clear in prohibiting all violence, unlawful killing and also forcing others into Islam.

Attacks on civilians and on innocent people around the world by these terrorist groups is a violation of all the verses quoted above. This is an act that is condemned by all religions including Islam.

THIRD : Are the ones who explode themselves in 'suicide bombings' really going to Heaven as they have been led to believe?

Suicide is a state of disbelief and loss of faith that is condemned by God throughout the Quran. In the Quran, God commands the believers never to despair or lose hope but instead have faith in God and work for a brighter future:

" none despairs of God's grace except the disbelieving people." 12:87

It is true that many of the youth who commit suicide bombing live in dire situations and there is no denying of their suffering and oppression. But there is no justification for breaking God's commandment. Oppression is not a reason to break God's law. On the contrary, oppression is a good reason to hold tight to these commandments and to show more faith in God. Two wrongs do not make a right.

Sadly, many young people in Islamic countries who get drafted into one of the terrorist groups, are completely brain washed to believe that when they explode themselves in what is known as "suicide bombing" that they die as martyrs and are sent directly to Heaven!

Young male youth, who are easy prey for the devious politically motivated preachers, are totally brain washed into believing that beautiful virgins are waiting for them in Paradise!

Those who kill innocent people in the name of Islam or in the name of God, and who think of themselves as martyrs, should think twice. Their act is categorically condemned by God as per the above verses of the Quran. These people are disobeying God's commandments and instead upholding the fabricated claims of their teachers/leaders!

"You shall spend in the cause of God; do not throw yourselves with your own hands into destruction. You shall be charitable; God loves the charitable." 2:195

"O you who believe, do not consume each others' properties illicitly - only mutually acceptable transactions are permitted. You shall not kill yourselves. God is Merciful towards you.

"Anyone who commits these transgressions, maliciously and deliberately, we will condemn him to Hell. This is easy for God to do." 4:29-30

As per all the Quranic verses presented, we understand the following:

1- Killing an innocent soul is a great sin in the sight of God

2- Suicide in any form is condemned by God.

3- The Quran does not promise Paradise to those who commit suicide but rather warn of great retribution.

FOURTH : Is there such a thing as a "Holy War" in the Quran?

Various terrorist groups portray "jihad" as a "holy war". The media in the west has been sucked up into accommodating or reporting this false interpretation.

In the light of the Quran, there is no war which is holy; not under any circumstances. In fact, the whole text of the Quran promotes peace rather than war. The word Islam itself is a derivative of the word "salam" which means peace.

There are times, and in specific circumstances, when the option of war is allowed. This stems from the fact that the Quran advocates opposition to aggression and oppression. And thus, in such circumstances war is allowed but only as an act of self defence, but never as an act of aggression.

Whenever there is a possibility to avoid war, then this alternative, as long as it is reasonable, must be taken.

"You shall prepare for them all the power you can muster, and all the equipment you can mobilise, that you may frighten the enemies of God, your enemies, as well as others who are not known to you; God knows them.

Whatever you spend in the cause of God will be repaid to you generously, without the least injustice. If they resort to peace, so shall you, and put your trust in God. He is the Hearer, the Omniscient." 8:60-61

"Permission (to fight) is granted to those who are being persecuted, since injustice has befallen them, and God is certainly able to support them. They were evicted from their homes unjustly, for no reason other than saying, "Our Lord is God." If it were not for God's supporting of some people against others, monasteries, churches, synagogues, and masjids - where the name of God is commemorated frequently - would have been destroyed. Absolutely, God supports those who support Him. God is Powerful, Almighty." 22:39-40

The case made in the Quran for war, and perhaps the most important and often confused as a holy war, is the war "in the cause of God". Fighting an oppressor or aggressor is fighting against oppression or aggression, thus it is fighting for justice and therefore in the cause of God.

"You may fight "in the cause of God" against those who attack you, but do not aggress. God does not love the aggressors." 2:190

12 Clearly as the above verse states, fighting in the cause of God is a case of fighting an aggressor and thus is a case of fighting in self defence.

Fighting oppression "in the cause of God" is also the subject of 4:75

"Those who readily fight in the cause of God are those who forsake this world in favour of the Hereafter.

Whoever fights in the cause of God, then gets killed, or attains victory, we will surely grant him a great recompense. Why should you not fight in the cause of God when weak men, women, and children are imploring:

"Our Lord, deliver us from this community whose people are oppressive, and be You our Lord and Master."

4:74-75

Thus it becomes clear that the concept of a strive "in the cause of God", is not restricted to the case of fighting a war "in the cause of God", it is also about striving with one's self and one's money in the cause of God. This could be a strive to spread the "way of God", or even giving charity as per the words:

"You shall spend in the cause of God; do not throw yourselves with your own hands into destruction. You shall be charitable; God loves the charitable." 2:195

The underlined words confirm the relationship between spending "in the cause of God" and having that money spent towards charitable causes.

To conclude, it is quite clear that the word jihad has been badly manipulated by those with political aims, and in violation of the Quranic truth. The word 'holy' has never been used in the Quran in connection with war. There simply is no reference anywhere in the Quran for what they call "holy war".

There are times when war is permitted, but as we have seen in all the Quranic words, it is only permitted as a practise of self defence, and it is never called a "holy war". Islam resolves around the concept of peace:

"If they resort to peace, so shall you, and put your trust in God. He is the Hearer, the Omniscient." 8:61

Islam and Women

Oppressed, inferior, and unequal – for many people, these are the first words that come to mind when thinking about women in Islam. These stereotypes confuse Islam with cultural practices and fail to recognize that Islam has empowered women with the most progressive rights since the 7th century. In Islam, women are not inferior or unequal to men. This brochure presents the actual teachings of Islam regarding the rights, roles, and responsibilities of women, with a special focus on gender equality in Islam.

At a time when female children were buried alive in Arabia and women were considered transferable property, Islam honored women in society by elevating them and protecting them with unprecedented rights. Islam gave women the right to education, to marry someone of their choice, to retain their identity after marriage, to divorce, to work, to own and sell property, to seek protection by the law, to vote, and to participate in civic and political engagement.

In 610 C.E., God began to reveal the message of Islam to Prophet Muhammad, peace be upon him (pbuh), in Mecca. Muhammad (pbuh) called people towards the belief in one God and encouraged them to be just and merciful to one another. In reforming the pagan Arab society, he particularly transformed their mindset regarding the treatment of women. Islam abolished the practice of killing female children and raised the stature of women in society to one of dignity, esteem, and privilege.

God devotes an entire chapter of the Quran, the holy book of Islam, to women. In addition, God directly addresses women repeatedly throughout the Quran. Islam proclaims that all human beings, men and women, are born in a pure state. The goal of every Muslim is to preserve this purity by shunning evil tendencies and beautifying their inner being with virtuous traits.

Islam further confirms that both men and women are equal in the sight of God. In the Quran, God declares, "...Indeed, the most noble of you in the sight of Allah is the most righteous of you..." (49:13) At another place in the Quran, God clearly states that all humans are equal: "To whoever, male or female, does good deeds and has faith, We shall give a good life and reward them according to the best of their actions." (16:97)

While Islam clearly establishes that men and women are equal, it does recognize that they are not identical. God created men and women with unique physiological and psychological attributes. In Islam, these differences are embraced as vital components to a healthy family and community structure with each individual contributing their own distinctive talents to society.

Hence, God's rules apply to both genders, but in diverse ways. For example, God commanded women to cover certain parts of their body, including their hair, to preserve their modesty. Men are also required to cover parts

13 of their body out of modesty, but not in the same way as women. Therefore, God commanded both men and women to be modest; yet, the manner in which they observe it is different. Similarly, the rights, roles, and responsibilities of women are evenly balanced with those of men but are not necessarily the same. As Islam has granted individual identities to men and women, a constant comparison between the two is futile. Each plays a unique role to mutually uphold social morality and societal balance. The following overview details a wide range of women's rights in Islam. It addresses some common misconceptions and provides insight into the diverse roles and responsibilities women fulfill in society. It must also be mentioned here that Muslims are not always representative of Islam and may follow their cultural influences or personal interests. In so doing, they not only disenfranchise women, they also go against the clear guidelines laid out in Islam regarding the treatment of women. Therefore, their practices go against the liberties and entitlements which Islam empowers women with, as shown below.

Education

Back in the 7th century, Muhammad (pbuh) declared that the pursuit of knowledge is obligatory on every Muslim – male and female. This declaration was very clear and was largely implemented by Muslims throughout history. One of the most influential scholars of Islam was Muhammad's wife, Aisha. After his death, men and women would travel to learn from her because she was considered a great scholar of Islam. The recognition of female scholarship and women's participation in academia has been encouraged and practiced throughout the majority of Islamic history. For instance, al-Qarawiyyin Mosque and University, the oldest running university, was funded by a woman, Fatima al-Fihri, in Morocco in 859 C.E.

Motherhood

In Islam, God clearly gives mothers a high status and elevates their position in the family. In the Quran, God mentions all the sacrifices mothers make in bearing children to remind people to treat their mothers with love, respect, and care. Emphasizing the importance of mothers, the Prophet Muhammad (pbuh) said, "Heaven lies under the feet of your mother."

On another occasion, a man repeatedly asked Muhammad (pbuh), "Who amongst the people is the most worthy of my good companionship?" Each time, the Prophet (pbuh) replied, "Your mother." When the man asked for the fourth time, he replied, "Your father."

Politics and Social Services

Among the early Muslims, women were active participants in the cohesive functioning of the society. Women expressed their opinions freely and their advice was actively sought. Women nursed the wounded during battles, and some even participated on the battlefield. Women traded openly in the marketplace, so much so that the second caliph, Umar, appointed a woman, Shaffa bint Abdullah, as the supervisor of the bazaar. In Islamic history, women participated in government, public affairs, lawmaking, scholarship, and teaching. To continue to uphold this tradition, women are encouraged to actively participate in improving, serving, and leading the different aspects of the community.

Inheritance

Before Islam, women all across the globe were deprived of inheritance and were themselves considered property to be inherited by men. Islam gave women the right to own property and inherit from relatives, which was a revolutionary concept in the seventh century.

Whether a woman is a wife, mother, sister, or daughter, she receives a certain share of her deceased relative's property. This share depends on her degree of relationship to the deceased and the number of heirs. While many societies around the world denied women inheritance, Islam assured women this right, illustrating the universal justice of Islam's divine law.

Financial Responsibilities

In Islam, women are not obligated to earn or spend any money on housing, food, or general expenses. If a woman is married, her husband must fully support her financially and if she's not married, that responsibility belongs to her closest male relative (father, brother, uncle, etc).

She also has the right to work and spend the money she earns as she wishes. She has no obligation to share her money with her husband or any other family members, although she may choose to do so out of good will. For instance, Khadija, the wife of the Prophet Muhammad (pbuh), was one of the most successful businesswomen of Mecca, and she freely spent from her wealth to support her husband and the cause of Islam.

At the time of marriage, a woman is entitled to a financial gift (dowry) from her husband.

14 This dowry is legally owned by her and cannot be used by anyone else. In the case of divorce, she has the right to keep whatever she owned before the divorce and anything she personally earned after marriage. The former husband has no right whatsoever to any of her belongings. This ensures a woman's financial security and independence, allowing her to support herself in the case of divorce.

Marriage

A woman has the right to accept or reject marriage proposals and her approval is required to complete the marriage contract. She cannot be forced to marry someone against her will and if this occurs for cultural reasons, it is in direct opposition of Islam. By the same principle, women also have the right to seek divorce if they are dissatisfied with their marriage.

In Islam, marriage is based on mutual peace, love, and compassion. God says about Himself, "And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy..." (Quran 30:21) Muhammad (pbuh) embodied the best character and is a role model for all Muslims. His example of being helpful around the household and treating his family with compassion and love is a tradition that Muslims strive to implement in their daily lives. Muhammad (pbuh) treated his wives with the utmost respect and honor and was never abusive towards them. One of his traditions clearly states, "The best of you are those who are best to their wives."

Dignity and Protection from Harm

Any form of emotional, physical, or psychological abuse is prohibited in Islam and the improper treatment of women is no exception to this rule. Indeed, there is no teaching in Islam, when studied in its complete context, which condones any kind of domestic violence. Islam clearly disallows any form of oppression or abuse, according to Dr. Zainab Alwani, a leading female Muslim scholar. It cannot be stated enough times that anyone who exercises unjust authority in the name of Islam is actually doing so to uphold their own cultural influences or personal interests. All of God's creation is dignified and protected under Islamic law.

Modesty

In an environment which constantly emphasizes the physical form through various media, women are constantly faced with an unattainable standard of beauty. Although Muslim women are falsely classified as oppressed based on their modest dress, they are in fact liberated from such objectification by the society around them. This modest appearance, which includes veiling, highlights a woman's personality and character instead of her physical figure and promotes a deeper appreciation for who she is as a person. In this regard, Muslim women identify with Mary, the mother of Jesus (pbuh), who is known for her piety and modesty.

In conclusion, Islam has an extensive tradition of protecting the civil liberties of women based on the guidelines set forth by God and His Prophet. Women are empowered with many rights and protections under Islamic law and are honored with a dignified stature in society.

QUESTION: WHY WOMEN CAN'T HAVE 4 HUSBANDS?

Answer: if a man has 4 wives & they have a child there would be 1 father & that's the husband only. If a woman has 4 husbands & she gives birth it would be confusing to know who is father out of 4. but now with DNA test u can find out. And if suddenly all 4 wives want to be a mom. they can go to 1 husband make love, wait couple of more months & finally give birth of their child. in the same time 4 husbands want to have their own baby with 1 wife & only she can give birth the husband can't give birth & they don't want their baby in a test tube or other women to give birth except their own married wife. Now they will either kill each other to have 1 to make love with his wife or divorce her or leave her forever or even worst rape & kill her simply creating the most dangerous situation. A man is allowed to marry up to 4 only not 5 or 6. first the rule is to marry only 1. & then if he can do justice & treat all 4 100% equally and of course take her all responsibility meaning can effort her 100% only then he can marry up to 4. Prophet Muhammad said the best of man is the 1 who is the best to his wife. A man asked the prophet who should I do the most favor to 1st he replied your mother man asked 2nd he replied your mother man asked 3rd he replied your mother, man asked for 4th time he replied your father. The mother has 3 times more right than the father. He also said the heaven is in beneath the foot of your mother. A wife's heaven is beneath the foot of her husband. In Quran it says men are like the clothes to their wives & wives are like the clothes to their husbands. It means they are both equal to Allah god even though their physical shapes & purpose are different. & clothes were very important things in that time & still are. It's a grace a mercy & a

blessing of god Allah that a woman can give birth and be a mother which man can never do or earn that right & respect & position of a woman in Islam. But in Christianity and Judaism giving birth and having the monthly period or mens was seen as a punishment & a curse from god. In the past they even dared to ask if a woman had a soul ? Again the maximum wives a man can have are 4 not anymore. The bible has no restrictions on how many wives or husband can a person have it's the church's decision to have 1 husband & 1 wife. In Islam a woman can have only 1 husband. For more information search in Google by your own self & believe in the evidence from god the holy Quran which provides peace & protection for humanity. May Allah guide & protect all. Only love peace & god bless for all.

Life of Muhammad (pbuh) by a Non-Muslim

by By Prof. K. S. Ramakrishna Rao, Head of the Dept. of Philosophy, Govt. College for Women. University of Mysore, Mandya-571401 (Karnataka, India).

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In the desert of Arabia was Mohammad born, according to Muslim historians, on April 20, 571. The name means highly praised. He is to me the greatest mind among all the sons of Arabia. He means so much more than all the poets and kings that preceded him in that impenetrable desert of red sand.

When he appeared Arabia was a desert — a nothing. Out of nothing a new world was fashioned by the mighty spirit of Mohammad — a new life, a new culture, a new civilization, a new kingdom which extended from Morocco to Indies and influenced the thought and life of three continents — Asia, Africa and Europe. When I thought of writing on Mohammad the prophet, I was a bit hesitant because it was to write about a religion I do not profess and it is a delicate matter to do so for there are many persons professing various religions and belonging to diverse school of thought and denominations even in same religion. Though it is sometimes, claimed that religion is entirely personal yet it can not be gain-said that it has a tendency to envelop the whole universe seen as well unseen. It somehow permeates something or other our hearts, our souls, our minds their conscious as well as subconscious and unconscious levels too. The problem assumes overwhelming importance when there is a deep conviction that our past, present and future all hang by the soft delicate, tender silked cord. If we further happen to be highly sensitive, the center of gravity is very likely to be always in a state of extreme tension. Looked at from this point of view, the less said about other religion the better. Let our religions be deeply hidden and embedded in the resistance of our innermost hearts fortified by unbroken seals on our lips.

But there is another aspect of this problem. Man lives in society. Our lives are bound with the lives of others willingly or unwillingly, directly or indirectly. We eat the food grown in the same soil, drink water, from the same the same spring and breathe the same air. Even while staunchly holding our own views, it would be helpful, if we try to adjust ourselves to our surroundings, if we also know to some extent, how the mind our neighbor moves and what the main springs of his actions are. From this angle of vision it is highly desirable that one should try to know all religions of the world, in the proper spirit, to promote mutual understanding and better appreciation of our neighborhood, immediate and remote.

Further, our thoughts are not scattered as appear to be on the surface. They have got themselves crystallized around a few nuclei in the form of great world religions and living faiths that guide and motivate the lives of millions that inhabit this earth of ours. It is our duty, in one sense if we have the ideal of ever becoming a citizen of the world before us, to make a little attempt to know the great religions and system of philosophy that have ruled mankind.

In spite of these preliminary remarks, the ground in these field of religion, where there is often a conflict between intellect and emotion is so slippery that one is constantly reminded of fools that rush in where angels fear to tread. It is also not so complex from another point of view. The subject of my writing is about the tenets of a religion which is historic and its prophet who is also a historic personality. Even a hostile critic like Sir William Muir speaking about the holy Quran says that. "There is probably in the world no other book which has remained twelve centuries with so pure text." I may also add Prophet Mohammad is also a historic personality, every event of whose life has been most carefully recorded and even the minutest details preserved intact for the posterity. His life and works are not wrapped in mystery.

My work today is further lightened because those days are fast disappearing when Islam was highly misrepresented by some of its critics for reasons political and otherwise. Prof. Bevan writes in Cambridge Medieval History, "Those account of Mohammad and Islam which were published in Europe before the beginning of 19th century are now to be regarded as literary curiosities." My problem is to write this

monograph is easier because we are now generally not fed on this kind of history and much time need be spent on pointing out our misrepresentation of Islam.

The theory of Islam and Sword for instance is not heard now frequently in any quarter worth the name. The principle of Islam that there is no compulsion in religion is well known. Gibbon, a historian of world repute says, "A pernicious tenet has been imputed to Mohammadans, the duty of extirpating all the religions by sword." This charge based on ignorance and bigotry, says the eminent historian, is refuted by Quran, by history of Musalman conquerors and by their public and legal toleration of Christian worship. The great success of Mohammad's life had been effected by sheer moral force, without a stroke of sword.

But in pure self-defense, after repeated efforts of conciliation had utterly failed, circumstances dragged him into the battlefield. But the prophet of Islam changed the whole strategy of the battlefield. The total number of casualties in all the wars that took place during his lifetime when the whole Arabian Peninsula came under his banner, does not exceed a few hundreds in all. But even on the battlefield he taught the Arab barbarians to pray, to pray not individually, but in congregation to God the Almighty. During the dust and storm of warfare whenever the time for prayer came, and it comes five times a every day, the congregation prayer had not to be postponed even on the battlefield. A party had to be engaged in bowing their heads before God while other was engaged with the enemy. After finishing the prayers, the two parties had to exchange their positions. To the Arabs, who would fight for forty years on the slight provocation that a camel belonging to the guest of one tribe had strayed into the grazing land belonging to other tribe and both sides had fought till they lost 70,000 lives in all; threatening the extinction of both the tribes to such furious Arabs, the Prophet of Islam taught self-control and discipline to the extent of praying even on the battlefield. In an aged of barbarism, the Battlefield itself was humanized and strict instructions were issued not to cheat, not to break trust, not to mutilate, not to kill a child or woman or an old man, not to hew down date palm nor burn it, not to cut a fruit tree, not to molest any person engaged in worship. His own treatment with his bitterest enemies is the noblest example for his followers. At the conquest of Mecca, he stood at the zenith of his power. The city which had refused to listen to his mission, which had tortured him and his followers, which had driven him and his people into exile and which had unrelentingly persecuted and boycotted him even when he had taken refuge in a place more than 200 miles away, that city now lay at his feet. By the laws of war he could have justly avenged all the cruelties inflicted on him and his people. But what treatment did he accord to them? Mohammad's heart flowed with affection and he declared, "This day, there is no REPROOF against you and you are all free." "This day" he proclaimed, "I trample under my feet all distinctions between man and man, all hatred between man and man."

This was one of the chief objects why he permitted war in self defense, that is to unite human beings. And when once this object was achieved, even his worst enemies were pardoned. Even those who killed his beloved uncle, Hamazah, mangled his body, ripped it open, even chewed a piece of his liver.

The principles of universal brotherhood and doctrine of the equality of mankind which he proclaimed represents one very great contribution of Mohammad to the social uplift of humanity. All great religions have preached the same doctrine but the prophet of Islam had put this theory into actual practice and its value will be fully recognized, perhaps centuries hence, when international consciousness being awakened, racial prejudices may disappear and greater brotherhood of humanity come into existence.

Miss. Sarojini Naidu speaking about this aspect of Islam says, "It was the first religion that preached and practiced democracy; for in the mosque, when the minaret is sounded and the worshipers are gathered together, the democracy of Islam is embodied five times a day when the peasant and the king kneel side by side and proclaim, God alone is great." The great poetess of India continues, "I have been struck over and over again by this indivisible unity of Islam that makes a man instinctively a brother. When you meet an Egyptian, an Algerian and Indian and a Turk in London, it matters not that Egypt is the motherland of one and India is the motherland of another."

Mahatma Gandhi, in his inimitable style, says "Some one has said that Europeans in South Africa dread the advent Islam — Islam that civilized Spain, Islam that took the torch light to Morocco and preached to the world the Gospel of brotherhood. The Europeans of South Africa dread the Advent of Islam. They may claim equality with the white races. They may well dread it, if brotherhood is a sin. If it is equality of colored races then their dread is well founded."

Every year, during the Haj, the world witnesses the wonderful spectacle of this international Exhibition of Islam in leveling all distinctions of race, color and rank. Not only the Europeans, the African, the Arabian, the Persian, the Indians, the Chinese all meet together in Medina as members of one divine family, but they are clad in one dress every person in two simple pieces of white seamless cloth, one piece round the loin the other piece over the shoulders, bare head without pomp or ceremony, repeating "Here am I O God; at thy

command; thou art one and alone; Here am I." Thus there remains nothing to differentiate the high from the low and every pilgrim carries home the impression of the international significance of Islam.

In the opinion of Prof. Hurgronje "the league of nations founded by prophet of Islam put the principle of international unity of human brotherhood on such Universal foundations as to show candle to other nations." In the words of same Professor "the fact is that no nation of the world can show a parallel to what Islam has done the realization of the idea of the League of Nations."

The prophet of Islam brought the reign of democracy in its best form. The Caliph Caliph Ali and the son in-law of the prophet, the Caliph Mansur, Abbas, the son of Caliph Mamun and many other caliphs and kings had to appear before the judge as ordinary men in Islamic courts. Even today we all know how the black Negroes were treated by the civilized white races. Consider the state of BILAL, a Negro Slave, in the days of the prophet of Islam nearly 14 centuries ago. The office of calling Muslims to prayer was considered to be of status in the early days of Islam and it was offered to this Negro slave. After the conquest of Mecca, the Prophet ordered him to call for prayer and the Negro slave, with his black color and his thick lips, stood over the roof of the holy mosque at Mecca called the Ka'ba the most historic and the holiest mosque in the Islamic world, when some proud Arabs painfully cried loud, "Oh, this black Negro Slave, woe be to him. He stands on the roof of holy Ka'ba to call for prayer." At that moment, the prophet announced to the world, this verse of the holy QURAN for the first time.

"O mankind, surely we have created you, families and tribes, so you may know one another. Surely, the most honorable of you with God is MOST RIGHTEOUS AMONG you. Surely, God is Knowing, Aware."

And these words of the holy Quran created such a mighty transformation that the Caliph of Islam, the purest of Arabs by birth, offered their daughter in marriage to this Negro Slave, and whenever, the second Caliph of Islam, known to history as Umar the great, the commander of faithful, saw this Negro slave, he immediately stood in reverence and welcomed him by "Here come our master; Here come our lord." What a tremendous change was brought by Quran in the Arabs, the proudest people at that time on the earth. This is the reason why Goethe, the greatest of German poets, speaking about the Holy Quran declared that, "This book will go on exercising through all ages a most potent influence." This is also the reason why George Bernard Shaw says, "If any religion has a chance or ruling over England, say, Europe, within the next 100 years, it is Islam". It is this same democratic spirit of Islam that emancipated women from the bondage of man. Sir Charles Edward Archibald Hamilton says "Islam teaches the inherent sinlessness of man. It teaches that man and woman and woman have come from the same essence, posses the same soul and have been equipped with equal capabilities for intellectual, spiritual and moral attainments."

The Arabs had a very strong tradition that one who can smite with the spear and can wield the sword would inherit. But Islam came as the defender of the weaker sex and entitled women to share the inheritance of their parents. It gave women, centuries ago right of owning property, yet it was only 12 centuries later, in 1881, that England, supposed to be the cradle of democracy adopted this institution of Islam and the act was called "the married woman act", but centuries earlier, the Prophet of Islam had proclaimed that "Woman are twin halves of men. The rights of women are sacred. See that women maintained rights granted to them." Islam is not directly concerned with political and economic systems, but indirectly and in so far as political and economic affairs influence man's conduct, it does lay down some very important principles to govern economic life. According to Prof. Massignon, it maintains the balance between exaggerated opposites and has always in view the building of character which is the basis of civilization. This is secured by its law of inheritance, by an organized system of charity known as Zakat, and by regarding as illegal all anti-social practices in the economic field like monopoly, usury, securing of predetermined unearned income and increments, cornering markets, creating monopolies, creating an artificial scarcity of any commodity in order to force the prices to rise. Gambling is illegal. Contribution to schools, to places of worship, hospitals, digging of wells, opening of orphanages are highest acts of virtue. Orphanages have sprung for the first time, it is said, under the teaching of the prophet of Islam. The world owes its orphanages to this prophet born an orphan. "Good all this" says Carlyle about Mohammad. "The natural voice of humanity, of pity and equity, dwelling in the heart of this wild son of nature, speaks."

A historian once said a great man should be judged by three tests: Was he found to be of true metel by his contemporaries? Was he great enough to raise above the standards of his age? Did he leave anything as permanent legacy to the world at large? This list may be further extended but all these three tests of greatness are eminently satisfied to the highest degree in case of prophet Mohammad. Some illustrations of the last two have already been mentioned.

The first is: Was the Prophet of Islam found to be of true metel by his contemporaries?

Historical records show that all the contemporaries of Mohammad both friends and foes, acknowledged the sterling qualities, the spotless honesty, the noble virtues, the absolute sincerity and every trustworthiness of the apostle of Islam in all walks of life and in every sphere of human activity. Even the Jews and those who did not believe in his message, adopted him as the arbiter in their personal disputes by virtue of his perfect impartiality. Even those who did not believe in his message were forced to say "O Mohammad, we do not call you a liar, but we deny him who has given you a book and inspired you with a message." They thought he was one possessed. They tried violence to cure him. But the best of them saw that a new light had dawned on him and they hastened him to seek the enlightenment. It is a notable feature in the history of prophet of Islam that his nearest relation, his beloved cousin and his bosom friends, who know him most intimately, were not thoroughly imbued with the truth of his mission and were convinced of the genuineness of his divine inspiration. If these men and women, noble, intelligent, educated and intimately acquainted with his private life had perceived the slightest signs of deception, fraud, earthliness, or lack of faith in him, Mohammad's moral hope of regeneration, spiritual awakening, and social reform would all have been foredoomed to a failure and whole edifice would have crumbled to pieces in a moment. On the contrary, we find that devotion of his followers was such that he was voluntarily acknowledged as dictator of their lives. They braved for him persecutions and danger; they trusted, obeyed and honored him even in the most excruciating torture and severest mental agony caused by excommunication even unto death. Would this have been so, had they noticed the slightest backsliding in their master?

Read the history of the early converts to Islam, and every heart would melt at the sight of the brutal treatment of innocent Muslim men and women.

Sumayya, an innocent woman, is cruelly torn into pieces with spears. An example is made of "Yassir whose legs are tied to two camels and the beast were are driven in opposite directions", Khabbab bin Arth is made lie down on the bed of burning coal with the brutal legs of their merciless tyrant on his breast so that he may not move and this makes even the fat beneath his skin melt. "Khabban bin Adi is put to death in a cruel manner by mutilation and cutting off his flesh piece-meal." In the midst of his tortures, being asked whether he did not wish Mohammad in his place while he was in his house with his family, the sufferer cried out that he was gladly prepared to sacrifice himself his family and children and why was it that these sons and daughters of Islam not only surrendered to their prophet their allegiance but also made a gift of their hearts and souls to their master? Is not the intense faith and conviction on part of immediate followers of Mohammad, the noblest testimony to his sincerity and to his utter self-absorption in his appointed task?

And these men were not of low station or inferior mental caliber. Around him in quite early days, gathered what was best and noblest in Mecca, its flower and cream, men of position, rank, wealth and culture, and from his own kith and kin, those who knew all about his life. All the first four Caliphs, with their towering personalities, were converts of this period.

The Encyclopedia Britannica says that "Mohammad is the most successful of all Prophets and religious personalities".

But the success was not the result of mere accident. It was not a hit of fortune. It was a recognition of fact that he was found to be true metal by his contemporaries. It was the result of his admirable and all compelling personality.

The personality of Mohammad! It is most difficult to get into the truth of it. Only a glimpse of it I can catch. What a dramatic succession of picturesque scenes. There is Mohammad the Prophet, there is Mohammad the General; Mohammad the King; Mohammad the Warrior; Mohammad the Businessman; Mohammad the Preacher; Mohammad the Philosopher; Mohammad the Statesman; Mohammad the Orator; Mohammad the reformer; Mohammad the Refuge of orphans; Mohammad the Protector of slaves; Mohammad the Emancipator of women; Mohammad the Law-giver; Mohammad the Judge; Mohammad the Saint.

And in all these magnificent roles, in all these departments of human activities, he is like, a hero..

Orphanhood is extreme of helplessness and his life upon this earth began with it; Kingship is the height of the material power and it ended with it. From an orphan boy to a persecuted refugee and then to an overlord, spiritual as well as temporal, of a whole nation and Arbiter of its destinies, with all its trials and temptations, with all its vicissitudes and changes, its lights and shades, its up and downs, its terror and splendor, he has stood the fire of the world and came out unscathed to serve as a model in every face of life. His achievements are not limited to one aspect of life, but cover the whole field of human conditions.

If for instance, greatness consist in the purification of a nation, steeped in barbarism and immersed in absolute moral darkness, that dynamic personality who has transformed, refined and uplifted an entire nation, sunk low as the Arabs were, and made them the torch-bearer of civilization and learning, has every claim to greatness. If greatness lies in unifying the discordant elements of society by ties of brotherhood and

charity, the prophet of the desert has got every title to this distinction. If greatness consists in reforming those warped in degrading and blind superstition and pernicious practices of every kind, the prophet of Islam has wiped out superstitions and irrational fear from the hearts of millions. If it lies in displaying high morals, Mohammad has been admitted by friend and foe as Al Amin, or the faithful. If a conqueror is a great man, here is a person who rose from helpless orphan and an humble creature to be the ruler of Arabia, the equal to Chosroes and Caesars, one who founded great empire that has survived all these 14 centuries. If the devotion that a leader commands is the criterion of greatness, the prophet's name even today exerts a magic charm over millions of souls, spread all over the world.

He had not studied philosophy in the school of Athens of Rome, Persia, India, or China. Yet, He could proclaim the highest truths of eternal value to mankind. Illiterate himself, he could yet speak with an eloquence and fervor which moved men to tears, to tears of ecstasy. Born an orphan blessed with no worldly goods, he was loved by all. He had studied at no military academy; yet he could organize his forces against tremendous odds and gained victories through the moral forces which he marshaled. Gifted men with genius for preaching are rare. Descartes included the perfect preacher among the rarest kind in the world. Hitler in his Mein Kamp has expressed a similar view. He says "A great theorist is seldom a great leader. An Agitator is more likely to possess these qualities. He will always be a great leader. For leadership means ability to move masses of men. The talents to produce ideas has nothing in common with capacity for leadership." "But", he says, "The Union of theorists, organizer and leader in one man, is the rarest phenomenon on this earth; Therein consists greatness."

In the person of the Prophet of Islam the world has seen this rarest phenomenon walking on the earth, walking in flesh and blood.

And more wonderful still is what the reverend Bosworth Smith remarks, "Head of the state as well as the Church, he was Caesar and Pope in one; but, he was pope without the pope's claims, and Caesar without the legions of Caesar, without an standing army, without a bodyguard, without a palace, without a fixed revenue. If ever any man had the right to say that he ruled by a right divine it was Mohammad, for he had all the power without instruments and without its support. He cared not for dressing of power. The simplicity of his private life was in keeping with his public life."

After the fall of Mecca, more than one million square miles of land lay at his feet, Lord of Arabia, he mended his own shoes and coarse woolen garments, milked the goats, swept the hearth, kindled the fire and attended the other menial offices of the family. The entire town of Medina where he lived grew wealthy in the later days of his life. Everywhere there was gold and silver in plenty and yet in those days of prosperity many weeks would elapse without a fire being kindled in the hearth of the king of Arabia, His food being dates and water. His family would go hungry many nights successively because they could not get anything to eat in the evening. He slept on no soften bed but on a palm mat, after a long busy day to spend most of his night in prayer, often bursting with tears before his creator to grant him strength to discharge his duties. As the reports go, his voice would get choked with weeping and it would appear as if a cooking pot was on fire and boiling had commenced. On the very day of his death his only assets were few coins a part of which went to satisfy a debt and rest was given to a needy person who came to his house for charity. The clothes in which he breathed his last had many patches. The house from where light had spread to the world was in darkness because there was no oil in the lamp.

Circumstances changed, but the prophet of God did not. In victory or in defeat, in power or in adversity, in affluence or in indigence, he is the same man, disclosed the same character. Like all the ways and laws of God, Prophets of God are unchangeable.

An honest man, as the saying goes, is the noblest work of God, Mohammad was more than honest. He was human to the marrow of his bones. Human sympathy, human love was the music of his soul. To serve man, to elevate man, to purify man, to educate man, in a word to humanize man-this was the object of his mission, the be-all and end all of his life. In thought, in word, in action he had the good of humanity as his sole inspiration, his sole guiding principle.

He was most unostentatious and selfless to the core. What were the titles he assumed? Only true servant of God and His Messenger. Servant first, and then a messenger. A Messenger and prophet like many other prophets in every part of the world, some known to you, many not known you. If one does not believe in any of these truths one ceases to be a Muslim. It is an article of faith.

"Looking at the circumstances of the time and unbounded reverence of his followers" says a western writer "the most miraculous thing about Mohammad is, that he never claimed the power of working miracles."

Miracles were performed but not to propagate his faith and were attributed entirely to God and his inscrutable ways. He would plainly say that he was a man like others. He had no treasures of earth or heaven.

Nor did he claim to know the secrets of that lie in womb of future. All this was in an age when miracles were supposed to be ordinary occurrences, at the beck and call of the commonest saint, when the whole atmosphere was surcharged with supernaturalism in Arabia and outside Arabia.

He turned the attention of his followers towards the study of nature and its laws, to understand them and appreciate the Glory of God. The Quran says,

“God did not create the heavens and the earth and all that is between them in play. He did not create them all but with the truth. But most men do not know.”

The world is not illusion, nor without purpose. It has been created with the truth. The number of verses inviting close observation of nature are several times more than those that relate to prayer, fasting, pilgrimage etc. all put together. The Muslim under its influence began to observe nature closely and this gave birth to the scientific spirit of the observation and experiment which was unknown to the Greeks. While the Muslim Botanist Ibn Baitar wrote on Botany after collecting plants from all parts of the world, described by Myer in his *Gesch. der Botanik*, a monument of industry, while Al Byruni traveled for forty years to collect mineralogical specimens, and Muslim Astronomers made some observations extending even over twelve years. Aristotle wrote on Physics without performing a single experiment, wrote on natural history, carelessly stating without taking the trouble to ascertain the most verifiable fact that men have more teeth than animal. Galen, the greatest authority on classical anatomy informed that the lower jaw consists of two bones, a statement which is accepted unchallenged for centuries till Abdul Lateef takes the trouble to examine a human skeleton. After enumerating several such instances, Robert Priffault concludes in his well known book *The making of humanity*, “The debt of our science to the Arabs does not consist in starting discoveries or revolutionary theories. Science owes a great more to Arabs culture; it owes its existence.” The same writer says “The Greeks systematized, generalized and theorized but patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation, experimental inquiry, were altogether alien to Greek temperament. What we call science arose in Europe as result of new methods of investigation, of the method of experiment, observation, measurement, of the development of Mathematics in form unknown to the Greeks. That spirit and these methods, concludes the same author, were introduced into the European world by Arabs.”

It is the same practical character of the teaching of Prophet Mohammad that gave birth to the scientific spirit, that has also sanctified the daily labors and the so called mundane affairs. The Quran says that God has created man to worship him but the word worship has a connotation of its own. God's worship is not confined to prayer alone, but every act that is done with the purpose of winning approval of God and is for the benefit of the humanity comes under its purview. Islam sanctifies life and all its pursuits provided they are performed with honesty, justice and pure intents. It obliterates the age-long distinction between the sacred and profane. The Quran says if you eat clean things and thank God for it, it is an act of worship. It is saying of the prophet of Islam that morsel of food that one places in the mouth of his wife is an act of virtue to be rewarded by God. Another tradition of the Prophet says “He who is satisfying the desire of his heart will be rewarded by God provided the methods adopted are permissible.” A person was listening to him exclaimed ‘O Prophet of God, he is answering the calls of passions, is only satisfying the craving of his heart. Forthwith came the reply, “Had he adopted an awful method for the satisfaction of his urge, he would have been punished; then why should he not be rewarded for following the right course.”

This new conception of religion that it should also devote itself to the betterment of this life rather than concern itself exclusively with super mundane affairs, has led to a new orientation of moral values. Its abiding influence on the common relations of mankind in the affairs of every day life, its deep power over the masses, its regulation of their conception of rights and duty, its suitability and adaptability to the ignorant savage and the wise philosopher are characteristic features of the teaching of the Prophet of Islam.

But it should be most carefully born in mind this stress on good actions is not the sacrifice correctness of faith. While there are various school of thought, one praising faith at the expense of deeds, another exhausting various acts to the detriment of correct belief, Islam is based on correct faith and righteous actions. Means are important as the end and ends are as important as the means. It is an organic Unity. Together they live and thrive. Separate them and both decay and die. In Islam faith can not be divorced from the action. Right knowledge should be transferred into right action to produce the right results. How often the words came in Quran — Those who believe and do good thing, they alone shall enter paradise. Again and again, not less than fifty times these words are repeated as if too much stress can not be laid on them. Contemplation is encouraged but mere contemplation is not the goal. Those who believe and do nothing can not exist in Islam. These who believe and do wrong are inconceivable. Divine law is the law of effort and not

21 of ideals. It chalks out for the men the path of eternal progress from knowledge to action and from action to satisfaction.

But what is the correct faith from which right action spontaneously proceeds resulting in complete satisfaction. Here the central doctrine of Islam is the Unity of God. There is no God but God is the pivot from which hangs the whole teaching and practice of Islam. He is unique not only as regards his divine being but also as regards his divine attributes.

As regards the attributes of God, Islam adopts here as in other things too, the law of golden mean. It avoids on the one hand, the view of God which divests the divine being of every attribute and rejects, on the other, the view which likens him to things material. The Quran says, On the one hand, there is nothing which is like him, on the other, it affirms that he is Seeing, Hearing, Knowing. He is the King who is without a stain of fault or deficiency, the mighty ship of His power floats upon the ocean of justice and equity. He is the Beneficent, the Merciful. He is the Guardian over all. Islam does not stop with this positive statement. It adds further which is its most special characteristic, the negative aspects of problem. There is also no one else who is guardian over everything. He is the meander of every breakage, and no one else is the meander of any breakage. He is the restorer of every loss and no one else is the restorer of any loss what-so-ever. There is no God but one God, above any need, the maker of bodies, creator of souls, the Lord of the day of judgment, and in short, in the words of Quran, to him belong all excellent qualities.

Regarding the position of man in relation to the Universe, the Quran says:

“God has made subservient to you whatever is on the earth or in universe. You are destined to rule over the Universe.”

But in relation to God, the Quran says:

“O man God has bestowed on you excellent faculties and has created life and death to put you to test in order to see whose actions are good and who has deviated from the right path.”

In spite of free will which he enjoys, to some extent, every man is born under certain circumstances and continues to live under certain circumstances beyond his control. With regard to this God says, according to Islam, it is my will to create any man under condition that seem best to me. cosmic plans finite mortals can not fully comprehend. But I will certainly test you in prosperity as well in adversity, in health as well as in sickness, in heights as well as in depths. My ways of testing differ from man to man, from hour to hour. In adversity do not despair and do resort to unlawful means. It is but a passing phase. In prosperity do not forget God. God-gifts are given only as trusts. You are always on trial, every moment on test. In this sphere of life there is not to reason why, there is but to do and die. If you live in accordance with God; and if you die, die in the path of God. You may call it fatalism. but this type of fatalism is a condition of vigorous increasing effort, keeping you ever on the alert. Do not consider this temporal life on earth as the end of human existence. There is a life after death and it is eternal. Life after death is only a connection link, a door that opens up hidden reality of life. Every action in life however insignificant, produces a lasting effect. It is correctly recorded somehow. Some of the ways of God are known to you, but many of his ways are hidden from you. What is hidden in you and from you in this world will be unrolled and laid open before you in the next. the virtuous will enjoy the blessing of God which the eye has not seen, nor has the ear heard, nor has it entered into the hearts of men to conceive of they will march onward reaching higher and higher stages of evolution. Those who have wasted opportunity in this life shall under the inevitable law, which makes every man taste of what he has done, be subjugated to a course of treatment of the spiritual diseases which they have brought about with their own hands. Beware, it is terrible ordeal. Bodily pain is torture, you can bear somehow. Spiritual pain is hell, you will find it almost unbearable. Fight in this life itself the tendencies of the spirit prone to evil, tempting to lead you into iniquities ways. Reach the next stage when the self-accusing spirit in your conscience is awakened and the soul is anxious to attain moral excellence and revolt against disobedience. This will lead you to the final stage of the soul at rest, contented with God, finding its happiness and delight in him alone. The soul no more stumbles. The stage of struggle passes away. Truth is victorious and falsehood lays down its arms. All complexes will then be resolved. Your house will not be divided against itself. Your personality will get integrated round the central core of submission to the will of God and complete surrender to his divine purpose. All hidden energies will then be released. The soul then will have peace. God will then address you:

“O thou soul that art at rest, and retest fully contented with thy Lord return to thy Lord. He pleased with thee and thou pleased with him; So enter among my servants and enter into my paradise.”

This is the final goal for man; to become, on the, one hand, the master of the universe and on the other, to see that his soul finds rest in his Lord, that not only his Lord will be pleased with him but that he is also pleased with his Lord. Contentment, complete contentment, satisfaction, complete satisfaction, peace, complete peace.

The love of God is his food at this stage and he drinks deep at the fountain of life. Sorrow and defeat do not overwhelm him and success does not find him in vain and exulting.

The western nations are only trying to become the master of the Universe. But their souls have not found peace and rest.

Thomas Carlyle, struck by this philosophy of life writes "and then also Islam-that we must submit to God; that our whole strength lies in resigned submission to Him, whatsoever he does to us, the thing he sends to us, even if death and worse than death, shall be good, shall be best; we resign ourselves to God." The same author continues "If this be Islam, says Goethe, do we not all live in Islam?" Carlyle himself answers this question of Goethe and says "Yes, all of us that have any moral life, we all live so. This is yet the highest wisdom that heaven has revealed to our earth."

At Muhammad's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history: If there are any among you who worshipped Muhammad, he is dead. But if it is God you worshipped, He lives forever. [James A. Michener, *Islam The Misunderstood Religion*, In the Reader's Digest (American Edition) for May 1955, pp. 68-70.]

Conclusion

He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; 019.031 "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; 019.032 "(He) hath made me kind to my mother, and not overbearing or miserable; 019.033 "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! 019.034 Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. 019.035 It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is. Al-Quran.

God forbids you not, with regards to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them; for God loveth those who are just (Qur'an, 60:8)

Adam, Abraham ,Noah, Moses ,Jesus , Muhammad were all messengers & prophets of 1 God Allah so Islam is the 1st religion & it's the last religion because God is Allah & God is forever so is God's religion which is only Islam & it is also forever. Finally Islam always existed even before Adam, Abraham ,Noah, Moses ,Jesus & Muhammad because it's the only true religion from God Allah.

Question: Does Quran mention that Prophet Muhammad is the last prophet? Muhammad is not the father of any of your men, but [he is] the messenger of God and seal(last,finish,end,final) of the prophets and God has the knowledge of everything. (Quran 33:40)

Information arranged and organized BY MR.FAISAL FAHIM

PROVING THE EXISTENCE OF ALLAH (SWT) TO AN ATHEIST

by Dr. Zakir Naik

CONGRATULATING AN ATHEIST

Normally, when I meet an atheist, the first thing I like to do is to congratulate him and say, " My special congratulations to you", because most of the people who believe in God are doing blind belief - he is a Christian, because his father is a Christian; he is a Hindu, because his father is a Hindu; the majority of the people in the world are blindly following the religion of their fathers. An atheist, on the other hand, even though he may belong to a religious family, uses his intellect to deny the existence of God; what ever concept or qualities of God he may have learnt in his religion may not seem to be logical to him.

23 My Muslim brothers may question me, "Zakir, why are you congratulating an atheist?" The reason that I am congratulating an atheist is because he agrees with the first part of the Shahada i.e. the Islamic Creed, 'La ilaaha' - meaning 'there is no God'.

So half my job is already done; now the only part left is 'il lallah' i.e. 'BUT ALLAH' which I shall do Insha Allah. With others (who are not atheists) I have to first remove from their minds the wrong concept of God they may have and then put the correct concept of one true God.

LOGICAL CONCEPT OF GOD

My first question to the atheist will be: "What is the definition of God?" For a person to say there is no God, he should know what is the meaning of God. If I hold a book and say that 'this is a pen', for the opposite person to say, 'it is not a pen', he should know what is the definition of a pen, even if he does not know nor is able to recognise or identify the object I am holding in my hand. For him to say this is not a pen, he should at least know what a pen means. Similarly for an atheist to say 'there is no God', he should at least know the concept of God. His concept of God would be derived from the surroundings in which he lives. The god that a large number of people worship has got human qualities - therefore he does not believe in such a god. Similarly a Muslim too does not and should not believe in such false gods.

If a non-Muslim believes that Islam is a merciless religion with something to do with terrorism; a religion which does not give rights to women; a religion which contradicts science; in his limited sense that non-Muslim is correct to reject such Islam. The problem is he has a wrong picture of Islam. Even I reject such a false picture of Islam, but at the same time, it becomes my duty as a Muslim to present the correct picture of Islam to that non-Muslim i.e. Islam is a merciful religion, it gives equal rights to the women, it is not incompatible with logic, reason and science; if I present the correct facts about Islam, that non-Muslim may Inshallah accept Islam.

Similarly the atheist rejects the false gods and the duty of every Muslim is to present the correct concept of God which he shall Insha Allah not refuse.

(You may refer to my article, 'Concept of God in Islam', for more details)

QUR'AN AND MODERN SCIENCE

The methods of proving the existence of God with usage of the material provided in the 'Concept of God in Islam' to an atheist may satisfy some but not all.

Many atheists demand a scientific proof for the existence of God. I agree that today is the age of science and technology. Let us use scientific knowledge to kill two birds with one stone, i.e. to prove the existence of God and simultaneously prove that the Qur'an is a revelation of God.

If a new object or a machine, which no one in the world has ever seen or heard of before, is shown to an atheist or any person and then a question is asked, "Who is the first person who will be able to provide details of the mechanism of this unknown object? After little bit of thinking, he will reply, 'the creator of that object.' Some may say 'the producer' while others may say 'the manufacturer.' What ever answer the person gives, keep it in your mind, the answer will always be either the creator, the producer, the manufacturer or some what of the same meaning, i.e. the person who has made it or created it. Don't grapple with words, whatever answer he gives, the meaning will be same, therefore accept it.

SCIENTIFIC FACTS MENTIONED IN THE QUR'AN: for details on this subject please refer to my book, 'THE QUR'AN AND MODERN SCIENCE – COMPATIBLE OR INCOMPATIBLE?

THEORY OF PROBABILITY

In mathematics there is a theory known as 'Theory of Probability'. If you have two options, out of which one is right, and one is wrong, the chances that you will chose the right one is half, i.e. one out of the two will be correct. You have 50% chances of being correct. Similarly if you toss a coin the chances that your guess will be correct is 50% (1 out of 2) i.e. 1/2. If you toss a coin the second time, the chances that you will be correct in the second toss is again 50% i.e. half. But the chances that you will

24 be correct in both the tosses is half multiplied by half ($1/2 \times 1/2$) which is equal to $1/4$ i.e. 50% of 50% which is equal to 25%. If you toss a coin the third time, chances that you will be correct all three times is ($1/2 \times 1/2 \times 1/2$) that is $1/8$ or 50% of 50% of 50% that is $12\frac{1}{2}\%$.

A dice has got six sides. If you throw a dice and guess any number between 1 to 6, the chances that your guess will be correct is $1/6$. If you throw the dice the second time, the chances that your guess will be correct in both the throws is ($1/6 \times 1/6$) which is equal to $1/36$. If you throw the dice the third time, the chances that all your three guesses are correct is ($1/6 \times 1/6 \times 1/6$) is equal to $1/216$ that is less than 0.5 %.

Let us apply this theory of probability to the Qur'an, and assume that a person has guessed all the information that is mentioned in the Qur'an which was unknown at that time. Let us discuss the probability of all the guesses being simultaneously correct.

At the time when the Qur'an was revealed, people thought the world was flat, there are several other options for the shape of the earth. It could be triangular, it could be quadrangular, pentagonal, hexagonal, heptagonal, octagonal, spherical, etc. Lets assume there are about 30 different options for the shape of the earth. The Qur'an rightly says it is spherical, if it was a guess the chances of the guess being correct is $1/30$.

The light of the moon can be its own light or a reflected light. The Qur'an rightly says it is a reflected light. If it is a guess, the chances that it will be correct is $1/2$ and the probability that both the guesses i.e the earth is spherical and the light of the moon is reflected light is $1/30 \times 1/2 = 1/60$.

Further, the Qur'an also mentions every living thing is made of water. Every living thing can be made up of either wood, stone, copper, aluminum, steel, silver, gold, oxygen, nitrogen, hydrogen, oil, water, cement, concrete, etc. The options are say about 10,000. The Qur'an rightly says that everything is made up of water. If it is a guess, the chances that it will be correct is $1/10,000$ and the probability of all the three guesses i.e. the earth is spherical, light of moon is reflected light and everything is created from water being correct is $1/30 \times 1/2 \times 1/10,000 = 1/60,000$ which is equal to about .0017%.

The Qur'an speaks about hundreds of things that were not known to men at the time of its revelation. Only in three options the result is .0017%. I leave it upto you, to work out the probability if all the hundreds of the unknown facts were guesses, the chances of all of them being correct guesses simultaneously and there being not a single wrong guess. It is beyond human capacity to make all correct guesses without a single mistake, which itself is sufficient to prove to a logical person that the origin of the Qur'an is Divine.

CREATOR IS THE AUTHOR OF THE QUR'AN

The only logical answer to the question as to who could have mentioned all these scientific facts 1400 years ago before they were discovered, is exactly the same answer initially given by the atheist or any person, to the question who will be the first person who will be able to tell the mechanism of the unknown object. It is the 'CREATOR', the producer, the Manufacturer of the whole universe and its contents. In the English language He is 'God', or more appropriate in the Arabic language, 'ALLAH'.

QUR'AN IS A BOOK OF SIGNS AND NOT SCIENCE

Let me remind you that the Qur'an is not a book of Science, 'S-C-I-E-N-C-E' but a book of Signs 'S-I-G-N-S' i.e. a book of ayaats. The Qur'an contains more than 6,000 ayaats, i.e. 'signs', out of which more than a thousand speak about Science. I am not trying to prove that the Qur'an is the word of God using scientific knowledge as a yard stick because any yardstick is supposed to be more superior than what is being checked or verified. For us Muslims the Qur'an is the Furqan i.e. criteria to judge right from wrong and the ultimate yardstick which is more superior to scientific knowledge.

But for an educated man who is an atheist, scientific knowledge is the ultimate test which he believes in. We do know that science many a times takes 'U' turns, therefore I have restricted the examples only to

25 scientific facts which have sufficient proof and evidence and not scientific theories based on assumptions. Using the ultimate yardstick of the atheist, I am trying to prove to him that the Qur'an is the word of God and it contains the scientific knowledge which is his yardstick which was discovered recently, while the Qur'an was revealed 1400 year ago. At the end of the discussion, we both come to the same conclusion that God though superior to science, is not incompatible with it.

SCIENCE IS ELIMINATING MODELS OF GOD BUT NOT GOD

Francis Bacon, the famous philosopher, has rightly said that a little knowledge of science makes man an atheist, but an in-depth study of science makes him a believer in God. Scientists today are eliminating models of God, but they are not eliminating God. If you translate this into Arabic, it is La illaha illal la, There is no god, (god with a small 'g' that is fake god) but God (with a capital 'G').

Surah Fussilat:

"Soon We will show them our signs in the (farthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?"
[Al-Quran 41:53]

55. Surah Ar-Rahman (The Most Gracious)



1. The Most Beneficent (Allah)!
2. Has taught (you mankind) the Qur'an (by His Mercy).
3. He created man.
4. He taught him eloquent speech.
5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning, etc.).
6. And the herbs (or stars) and the trees both prostrate.
7. And the heaven He has raised high, and He has set up the Balance.
8. In order that you may not transgress (due) balance.
9. And observe the weight with equity and do not make the balance deficient.
10. And the earth He has put for the creatures.
11. Therein are fruits, date-palms producing sheathed fruit-stalks (enclosing dates).
12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.
13. Then which of the Blessings of your Lord will you both (jinns and men) deny?
14. He created man (Adam) from sounding clay like the clay of pottery.
15. And the jinns did He create from a smokeless flame of fire.
16. Then which of the Blessings of your Lord will you both (jinns and men) deny?

- 26 17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).
18. Then which of the Blessings of your Lord will you both (jinns and men) deny?
19. He has let loosed the two seas (the salt water and the sweet) meeting together.
20. Between them is a barrier which none of them can transgress.
21. Then which of the Blessings of your Lord will you both (jinns and men) deny?
22. Out of them both come out pearl and coral.
23. Then which of the Blessings of your Lord will you both (jinns and men) deny?
24. And His are the ships going and coming in the seas, like mountains.
25. Then which of the Blessings of your Lord will you both (jinns and men) deny?
26. Whatsoever is on it (the earth) will perish.
27. And the Face of your Lord full of Majesty and Honour will abide forever.
28. Then which of the Blessings of your Lord will you both (jinns and men) deny?
29. Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He has a matter to bring forth (such as giving honour to some, disgrace to some, life to some, death to some, etc.)!
30. Then which of the Blessings of your Lord will you both (jinns and men) deny?
31. We shall attend to you, O you two classes (jinns and men)!
32. Then which of the Blessings of your Lord will you both (jinns and men) deny?
33. O assembly of jinns and men! If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority (from Allah)!
34. Then which of the Blessings of your Lord will you both (jinns and men) deny?
35. There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.
36. Then which of the Blessings of your Lord will you both (jinns and men) deny?
37. Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide.
38. Then which of the Blessings of your Lord will you both (jinns and men) deny?
39. So on that Day no question will be asked of man or jinn as to his sin, (because they have already been known from their faces either white or black).
40. Then which of the Blessings of your Lord will you both (jinns and men) deny?
41. The *Mujrimun* (polytheists, criminals, sinners, etc.) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.
42. Then which of the Blessings of your Lord will you both (jinns and men) deny?
43. This is Hell which the *Mujrimun* (polytheists, criminals, sinners, etc.) denied.

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44. They will go between it (Hell) and the boiling hot water!

45. Then which of the Blessings of your Lord will you both (jinns and men) deny?

46. But for him who [the true believer of Islamic Monotheism who performs all the duties ordained by Allah and His Messenger Muhammad ﷺ, and keeps away (abstain) from all kinds of sin and evil deeds prohibited in Islam and] fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).

47. Then which of the Blessings of your Lord will you both (jinns and men) deny?

48. With spreading branches;

49. Then which of the Blessings of your Lord will you both (jinns and men) deny?

50. In them (both) will be two springs flowing (free)

51. Then which of the Blessings of your Lord will you both (jinns and men) deny?

52. In them (both) will be every kind of fruit in pairs.

53. Then which of the Blessings of your Lord will you both (jinns and men) deny?

54. Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.

55. Then which of the Blessings of your Lord will you both (jinns and men) deny?

56. Wherein both will be those (maidens) restraining their glances upon their husbands, whom no man or jinn *yatmithhunna* (has opened their hymens with sexual intercourse) before them.

57. Then which of the Blessings of your Lord will you both (jinns and men) deny?

58. (In beauty) they are like rubies and coral.

59. Then which of the Blessings of your Lord will you both (jinns and men) deny?

60. Is there any reward for good other than good?

61. Then which of the Blessings of your Lord will you both (jinns and men) deny?

62. And besides these two, there are two other Gardens (i.e. in Paradise).

63. Then which of the Blessings of your Lord will you both (jinns and men) deny?

64. Dark green (in colour).

65. Then which of the Blessings of your Lord will you both (jinns and men) deny?

66. In them (both) will be two springs gushing forth water.

67. Then which of the Blessings of your Lord will you both (jinns and men) deny?

68. In them (both) will be fruits, and date- palms and pomegranates.

69. Then which of the Blessings of your Lord will you both (jinns and men) deny?

70. Therein (gardens) will be fair (wives) good and beautiful;

71. Then which of the Blessings of your Lord will you both (jinns and men) deny?

73. Then which of the Blessings of your Lord will you both (jinns and men) deny?

74. Whom no man or jinn *yatmithhunna* (has opened their hymens with sexual intercourse) before them.

75. Then which of the Blessings of your Lord will you both (jinns and men) deny?

76. Reclining on green cushions and rich beautiful mattresses.

77. Then which of the Blessings of your Lord will you both (jinns and men) deny?

78. Blessed be the Name of your Lord (Allah), the Owner of Majesty and Honour.

19. Surah Maryam (Mary)



1. *Kaf- Ha-Ya-'Ain-Sad*.

[These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

2. (This is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah).

3. When he called out his Lord (Allah) a call in secret,

4. Saying: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my invocation to You, O my Lord!

5. "And Verily! I fear my relatives after me, since my wife is barren. So give me from Yourself an heir,

6. "Who shall inherit me, and inherit (also) the posterity of Ya'qub (Jacob) (inheritance of the religious knowledge and Prophethood, not the wealth, etc.). And make him, my Lord, one with whom You are Well-pleased!"

7. (Allah said) "O Zakariya (Zachariah)! Verily, We give you the glad tidings of a son, His name will be Yahya (John). We have given that name to none before (him)."

8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."

9. He said: "So (it will be). Your Lord says; It is easy for Me. Certainly I have created you before, when you had been nothing!"

10. [Zakariya (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."

11. Then he came out to his people from *Al-Mihrab* (a praying place or a private room, etc.), he told them by signs to glorify Allah's Praises in the morning and in the afternoon.

12. (It was said to his son): "O Yahya (John)! Hold fast the Scripture [the Taurat (Torah)]." And We gave him wisdom while yet a child.

13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahya (John)] and he was righteous,

29 **14.** And dutiful towards his parents, and he was neither an arrogant nor disobedient (to Allah or to his parents).

15. And *Salamun* (peace) be on him the day he was born, the day he dies, and the day he will be raised up to life (again)!

16. And mention in the Book (the Qur'an, O Muhammad ﷺ, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.

17. She placed a screen (to screen herself) from them; then We sent to her Our *Ruh* [angel Jibrael (Gabriel)], and he appeared before her in the form of a man in all respects.

18. She said: "Verily! I seek refuge with the Most Beneficent (Allah) from you, if you do fear Allah."

19. (The angel) said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son."

20. She said: "How can I have a son, when no man has touched me, nor am I unchaste?"

21. He said: "So (it will be), your Lord said: 'That is easy for Me (Allah): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed, (by Allah).' "

22. So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).

23. And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"

24. Then [the babe 'Iesa (Jesus) or Jibrael (Gabriel)] cried unto her from below her, saying: "Grieve not! Your Lord has provided a water stream under you;

25. "And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you."

26. "So eat and drink and be glad, and if you see any human being, say: 'Verily! I have vowed a fast unto the Most Beneficent (Allah) so I shall not speak to any human being this day.'"

27. Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing *Fariya* (an unheard mighty thing).

28. "O sister (i.e. the like) of Harun (Aaron) [not the brother of Musa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"

30. "He ['Iesa (Jesus)] said: Verily! I am a slave of Allah, He has given me the Scripture and made me a Prophet;"

31. "And He has made me blessed wheresoever I be, and has enjoined on me *Salat* (prayer), and *Zakat*, as long as I live."

32. "And dutiful to my mother, and made me not arrogant, unblest.

33. "And *Salam* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

34. Such is 'Iesa (Jesus), son of Maryam (Mary). (it is) a statement of truth, about which they doubt (or dispute).

- 30** **35.** It befits not (the Majesty of) Allah that He should beget a son [this refers to the slander of Christians against Allah, by saying that 'Iesa (Jesus) is the son of Allah]. Glorified (and Exalted be He above all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is.
- 36.** ['Iesa (Jesus) said]: "And verily Allah is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (Allah's Religion of Islamic Monotheism which He did ordain for all of His Prophets)." [Tafsir At-Tabari]
- 37.** Then the sects differed [i.e. the Christians about 'Iesa (Jesus)], so woe unto the disbelievers [those who gave false witness by saying that 'Iesa (Jesus) is the son of Allah] from the meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).
- 38.** How clearly will they (polytheists and disbelievers in the Oneness of Allah) see and hear, the Day when they will appear before Us! But the *Zalimun* (polytheists and wrong-doers) today are in plain error.
- 39.** And warn them (O Muhammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.
- 40.** Verily! We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned,
- 41.** And mention in the Book (the Qur'an) Ibrahim (Abraham). Verily! He was a man of truth, a Prophet.
- 42.** When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?"
- 43.** "O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path.
- 44.** "O my father! Worship not *Shaitan* (Satan). Verily! *Shaitan* (Satan) has been a rebel against the Most Beneficent (Allah).
- 45.** "O my father! Verily! I fear lest a torment from the Most Beneficent (Allah) overtake you, so that you become a companion of *Shaitan* (Satan) (in the Hell-fire)." [Tafsir Al-Qurtubi]
- 46.** He (the father) said: "Do you reject my gods, O Ibrahim (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you."
- 47.** Ibrahim (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious.
- 48.** "And I shall turn away from you and from those whom you invoke besides Allah. And I shall call on my Lord; and I hope that I shall not be unblest in my invocation to my Lord."
- 49.** So when he had turned away from them and from those whom they worshipped besides Allah, We gave him Ishaque (Isaac) and Ya'qub (Jacob), and each one of them We made a Prophet.
- 50.** And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e everybody remembers them with a good praise).
- 51.** And mention in the Book (this Qur'an) Musa (Moses). Verily! He was chosen and he was a Messenger (and) a Prophet.
- 52.** And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Musa (Moses)].
- 53.** And We bestowed on him his brother Harun (Aaron), (also) a Prophet, out of Our Mercy.

- 31 54. And mention in the Book (the Qur'an) Isma'il (Ishmael). Verily! He was true to what he promised, and he was a Messenger, (and) a Prophet.
55. And he used to enjoin on his family and his people *As-Salat* (the prayers) and the *Zakat*, and his Lord was pleased with him.
56. And mention in the Book (the Qur'an) Idris (Enoch). Verily! He was a man of truth, (and) a Prophet.
57. And We raised him to a high station.
58. Those were they unto whom Allah bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nuh (Noah), and of the offspring of Ibrahim (Abraham) and Israel and from among those whom We guided and chose. When the Verses of the Most Beneficent (Allah) were recited unto them, they fell down prostrating and weeping.
59. Then, there has succeeded them a posterity who have given up *As-Salat* (the prayers) [i.e. made their *Salat* (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts. So they will be thrown in Hell.
60. Except those who repent and believe (in the Oneness of Allah and His Messenger Muhammad ﷺ), and work righteousness. Such will enter Paradise and they will not be wronged in aught.
61. (They will enter) 'Adn (Eden) Paradise (everlasting Gardens), which the Most Beneficent (Allah) has promised to His slaves in the unseen: Verily! His Promise must come to pass.
62. They shall not hear therein (in Paradise) any *Laghw* (dirty, false, evil vain talk), but only *Salam* (salutations of peace). And they will have therein their sustenance, morning and afternoon. [See (V.40:55)].
63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqun* (pious and righteous persons - See V.2:2).
64. And we (angels) descend not except by the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two, and your Lord is never forgetful,
65. Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or coequal or comparable to Him, and He has none as partner with Him). [There is nothing like unto Him and He is the All-Hearer, the All-Seer].
66. And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?"
67. Does not man remember that We created him before, while he was nothing?
68. So by your Lord, surely, We shall gather them together, and (also) the *Shayatin* (devils) (with them), then We shall bring them round Hell on their knees.
69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Beneficent (Allah).
70. Then, verily, We know best those who are most worthy of being burnt therein.
71. There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished.
72. Then We shall save those who use to fear Allah and were dutiful to Him. And We shall leave the *Zalimun* (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell).

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73. And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) say to those who believe (the weak, poor companions of Prophet Muhammad ﷺ who have a hard life): "Which of the two groups (i.e. believers and disbelievers) is best in (point of) position and as regards station (place of council for consultation)."

74. And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?

75. Say (O Muhammad ﷺ) whoever is in error, the Most Beneficent (Allah) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer for the Verse No.19:73]

76. And Allah increases in guidance those who walk aright [true believers in the Oneness of Allah who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)]. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.

77. Have you seen him who disbelieved in Our *Ayat* (this Qur'an and Muhammad ﷺ) and (yet) says: "I shall certainly be given wealth and children [if I will be alive (again)],"

78. Has he known the unseen or has he taken a covenant from the Most Beneficent (Allah)?

79. Nay! We shall record what he says, and We shall increase his torment (in the Hell);

80. And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.

81. And they have taken (for worship) *aliha* (gods) besides Allah, that they might give them honour, power and glory (and also protect them from Allah's Punishment etc.).

82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).

83. See you not that We have sent the *Shayatin* (devils) against the disbelievers to push them to do evil.

84. So make no haste against them; We only count out to them a (limited) number (of the days of the life of this world and delay their term so that they may increase in evil and sins).

85. The Day We shall gather the *Muttaqun* (pious - see V.2:2) unto the Most Beneficent (Allah), like a delegate (presented before a king for honour).

86. And We shall drive the *Mujrimun* (polytheists, sinners, criminals, disbelievers in the Oneness of Allah, etc.) to Hell, in a thirsty state (like a thirsty herd driven down to water),

87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Beneficent (Allah).

88. And they say: "The Most Beneficent (Allah) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say that He has begotten a son [Iesa (Christ)], and the pagan Arabs say that He has begotten daughters (angels, etc.)]."

89. Indeed you have brought forth (said) a terrible evil thing.

90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,

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91. That they ascribe a son (or offspring or children) to the Most Beneficent (Allah).

92. But it is not suitable for (the Majesty of) the Most Beneficent (Allah) that He should beget a son (or offspring or children).

93. There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave.

94. Verily, He knows each one of them, and has counted them a full counting.

95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).

96. Verily, those who believe [in the Oneness of Allah and in His Messenger (Muhammad ﷺ)] and work deeds of righteousness, the Most Beneficent (Allah) will bestow love for them (in the hearts of the believers).

97. So We have made this (the Qur'an) easy in your own tongue (O Muhammad ﷺ), only that you may give glad tidings to the *Muttaqun* (pious and righteous persons - See V.2:2), and warn with it the *Ludda* (most quarrelsome) people.

98. And how many a generation before them have We destroyed! Can you (O Muhammad ﷺ) find a single one of them or hear even a whisper of them?

255. Allah! *La ilaha illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His *Kursi* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called *Ayat-ul-Kursi*.]

112. Surah Al-Ikhlaas or At-Tauhid (The Purity)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Say (O Muhammad ﷺ): "He is Allah, (the) One.

2. "Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).

3. "He begets not, nor was He begotten;

4. "And there is none co-equal or comparable unto Him."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. And He is the All-Mighty, the All-Wise.
2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Bani An-Nadir) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allah! But Allah's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see).
3. And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world, and in the Hereafter theirs shall be the torment of the Fire.
4. That is because they opposed Allah and His Messenger (Muhammad ﷺ). And whosoever opposes Allah, then verily, Allah is Severe in punishment.
5. What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order that He might disgrace the *Fasiqun* (rebellious, disobedient to Allah).
6. And what Allah gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from them, for which you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things.
7. What Allah gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from the people of the townships, - it is for Allah, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, *Al-Masakin* (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment.
8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him. And helping Allah (i.e. helping His religion) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say);-
9. And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.
10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.
11. Have you (O Muhammad ﷺ) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allah) If you are expelled, we (too) indeed will go out with you, and we shall never

35 obey any one against you, and if you are attacked (in fight), we shall indeed help you." But Allah is Witness, that they verily, are liars.

12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them. And if they do help them, they (hypocrites) will turn their backs, so they will not be victorious.

13. Verily, you (believers in the Oneness of Allah - Islamic Monotheism) are more awful as a fear in their (Jews of Bani An-Nadir) breasts than Allah. That is because they are a people who comprehend not (the Majesty and Power of Allah).

14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided, that is because they are a people who understand not.

15. They are like their immediate predecessors (the Jews of Bani Qainuqa', who suffered), they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment;-

16. (Their allies deceived them) like *Shaitan* (Satan), when he says to man: "Disbelieve in Allah." But when (man) disbelieves in Allah, *Shaitan* (Satan) says: "I am free of you, I fear Allah, the Lord of the '*Alamin* (mankind, jinns and all that exists)!"

17. So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the *Zalimun* (i.e. polytheists, wrong-doers, disbelievers in Allah and in His Oneness, etc.).

18. O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do .

19. And be not like those who forgot Allah (i.e. became disobedient to Allah) and He caused them to forget their own selves, (let them to forget to do righteous deeds). Those are the *Fasiqun* (rebellious, disobedient to Allah).

20. Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.

21. Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect .

22. He is Allah, than Whom there is *La ilaha illa Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful.

23. He is Allah than Whom there is *La ilaha illa Huwa* (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him.

24. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names . All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.



1. I swear by the Day of Resurrection;
2. And I swear by the self-reproaching person (a believer).
3. Does man (a disbeliever) think that We shall not assemble his bones?
4. Yes, We are Able to put together in perfect order the tips of his fingers.
5. Nay! (Man denies Resurrection and Reckoning. So) he desires to continue committing sins.
6. He asks: "When will be this Day of Resurrection?"
7. So, when the sight shall be dazed,
8. And the moon will be eclipsed,
9. And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light, etc.)
10. On that Day man will say: "Where (is the refuge) to flee?"
11. No! There is no refuge!
12. Unto your Lord (Alone) will be the place of rest that Day.
13. On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions).
14. Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds].
15. Though he may put forth his excuses (to cover his evil deeds).
16. Move not your tongue concerning (the Qur'an, O Muhammad ﷺ) to make haste therewith.
17. It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it (the Qur'an),
18. And when We have recited it to you [O Muhammad ﷺ through Jibrael (Gabriel)], then follow you its (the Qur'an's) recital.
19. Then it is for Us (Allah) to make it clear to you,
20. Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but (you men) love the present life of this world,
21. And leave (neglect) the Hereafter.
22. Some faces that Day shall be *Nadira* (shining and radiant).
23. Looking at their Lord (Allah);

- 37 24. And some faces, that Day, will be *Basirah* (dark, gloomy, frowning, and sad),
25. Thinking that some calamity was about to fall on them;
26. Nay, when (the soul) reaches to the collar bone (i.e. up to the throat in its exit),
27. And it will be said: "Who can cure him and save him from death?"
28. And he (the dying person) will conclude that it was (the time) of departing (death);
29. And leg will be joined with another leg (shrouded)
30. The drive will be, on that Day, to your Lord (Allah)!
31. So he (the disbeliever) neither believed (in this Qur'an, in the Message of Muhammad ﷺ) nor prayed!
32. But on the contrary, he belied (this Qur'an and the Message of Muhammad ﷺ) and turned away!
33. Then he walked in full pride to his family admiring himself!
34. Woe to you [O man (disbeliever)]! And then (again) woe to you!
35. Again, woe to you [O man (disbeliever)]! And then (again) woe to you!
36. Does man think that he will be left *Suda* [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]?
37. Was he not a *Nutfah* (mixed male and female discharge of semen) poured forth?
38. Then he became an '*Alaqa* (a clot); then (Allah) shaped and fashioned (him) in due proportion.
39. And made him in two sexes, male and female.
40. Is not He (Allah Who does that), Able to give life to the dead? (Yes! He is Able to do all things)

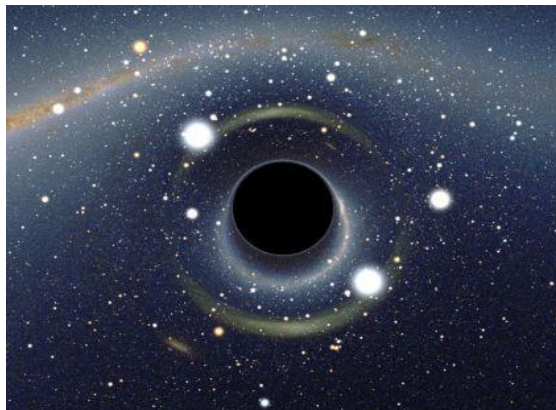
The Piercing Star and Black holes



The holy Quran is word of god. The Almighty revealed it to his final prophet to humanity. When prophets were inviting their people to the truth,

God endowed them with miracles to convince their people. Moses was given a miracle that excelled magic and dazzled magicians in ancient Egypt. Jesus was given a miracle that excelled medicine and he could cure people from incurable diseases. The only people who could see these miracles are the ones who were there. Because the prophet Muhammad was the final prophet his miracle had to be continuous and immortal, this immortal miracle is the holy Quran itself.

At the age of revealing the holy Quran Arabs were excelled in poetry and prose, so the holy Quran challenged them by its eloquence. Now miracles of the holy Quran appeared in the scientific signs mentioned in a lot of verses, these verses indicate to scientific facts which have been discovered since only few decades, So humanity must know that the holy Quran is the word of Allah. One of the scientific signs mentioned in the holy Quran is the piercing star. (1) The Almighty says in the beginning of surat Al-Tarek: (By the heaven and the Tarik (The Knocker) * Ah, what will tell thee what the Tarik (The knocker) is! * The piercing Star!) (Quran 86:1-3) These verses speak about a star which has two significant features. The first one is that it is a piercing star the other is that it knocks something hard enough to make sound. Allah (SWT) in these verses coupled His oath by heaven regarding its greatness with the piercing star which means that there is a relationship between both. The question now is How do these verses indicate to black holes? Black holes are the most violent and mysterious phenomenon in the sky. Black holes are the evolutionary endpoints of stars at least 10 to 15 times as massive as the Sun. If a star that massive or larger undergoes a supernova explosion, it may leave behind a fairly massive burned out stellar remnant. With no outward forces to oppose gravitational forces, the remnant will collapse in on itself. The star eventually collapses to the point of zero volume and infinite density, creating what is known as a "singularity". As the gravitational field is so powerful that nothing, including light, can escape its pull, the black hole has a one-way surface, called the event horizon, into which objects can fall, but out of which nothing can come out. At this we have to clarify very important point – which causes confusion to a lot of people- that we must distinguish between the event horizon of the black hole at which any matter or light can not escape and the point at which the matter of the exploded star is collapsed. If the sun become a black hole it will have an event horizon with radius about 3 km but all its matter will be condensed in a point at the center of the black hole. (General relativity describes a black hole as a region of empty space with a point like singularity at the center and an event horizon at the outer edge). (2)



The piercing star describes the matter of star condensed in singularity and the hole of empty space caused by this condensed matter.

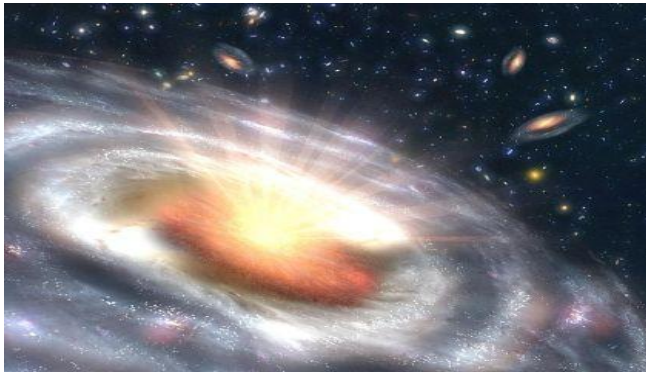
The verse indicates to the black hole The verse describes this phenomenon as the piercing star and this is more accurate description because the matter of the collapsed star which is condensed in singularity is the reason of forming the black hole. So the star itself still there condensed causing the existence of this empty space called black hole. When you describe this phenomenon as a black hole you actually are describing only the empty space but if

you describe it the piercing star, then you are describing the matter of star condensed in singularity and the hole of empty space caused by this matter.

Types of black holes There are two main types of black holes the first one is the stellar black holes and the second is actually the biggest and greatest phenomenon in the sky, it is the supermassive black holes. This confirms to us why the oath of the piercing star in the holy Quran is great enough to be coupled with the oath of heaven regarding its greatness.

The properties of supermassive black holes The most significant feature of the supermassive black hole is its mass which exceed all limits of imagination if you know that the mass of stellar black holes can reach 30 times solar mass, the mass of a supermassive black hole can reach ten billion times solar mass. It is formed also as result of collapse of the matter of supermassive star at the beginning of formation of galaxies, so the piercing star which is condensed in a tiny volume causing this supermassive black hole is considered to be the most massive star in the universe. (3)

The story begins with Quasars It has got along time for scientists to discover the supermassive black holes and the beginning was the discovery of quasars. The QUASi-stellar radio source (quasar) is a powerfully energetic and distant active galactic nucleus. The most luminous quasars radiate at a rate that can exceed the output of average galaxies, equivalent to one trillion (10¹²) suns. Scientist for along time have wondered how does a quasar produce such tremendous luminosity despite its distance from us which reaches billions of light years and the answer came from the most violent thing in sky it is the supermassive black hole. The huge luminosity of quasars results from the accretion discs of central supermassive black holes, which can convert on the order of 10% of the mass of an object into energy as compared to 0.7% for the p-p chain nuclear fusion process that dominates the energy production in sun-like stars. (4)



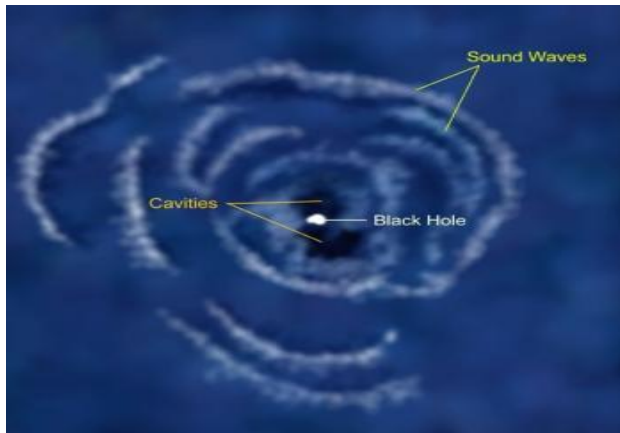
The huge luminosity of quasars results from the accretion discs of central supermassive black holes

The cosmic knocks resulted from supermassive black holes The mentioned verses (By the heaven and the Tarik (The Knocker) * Ah, what will tell thee what the Tarik (The knocker) is! * The piercing Star!) (Quran 86:1-3) stated that the piercing star which we explained its relation to supermassive black hole has another significant feature as the verses called it Al-Tarik (The knocker) so how does the piercing star and the resulted supermassive black hole knock? Part of the matter of accretion disk rotating supermassive black hole which is about to fall in the supermassive black hole is re-emitted as Relativistic jets which are extremely powerful twin jets of plasma being shot along the axis of spin of the accretion disk having a velocity approaching the speed of light. This jet knocks hardly and strongly any thing in its way and for long distances. And due to the movement of this plasma jet it knocks the interstellar and the intergalactic medium producing real sound waves.



A real jet of plasma produced by a supermassive black hole in the galaxy (M87) recorded by Hubble space telescope. It knocks every thing in its way for a distance (5000 light years).

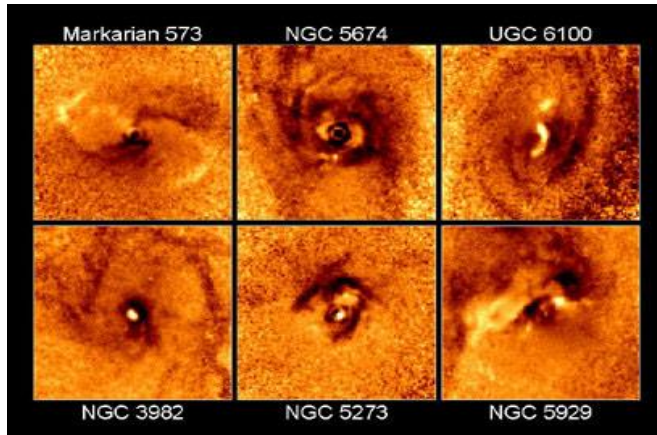
In Sept. 9, 2003: Astronomers using NASA's Chandra X-ray Observatory have found, for the first time, sound waves from a supermassive black hole. This supermassive black hole resides in the Perseus cluster of galaxies located 250 million light years from Earth. The "note" is the deepest ever detected from any object in our Universe. (5)



Real sound waves resulted from jets knocking the intergalactic medium. Now imagine how great the miracle in the verses is. The piercing star and the resulted supermassive black hole knocks the intergalactic medium with relativistic jets and as result of this knocking real sound is produced. (By the heaven and the Tarik (The Knocker) * Ah, what will tell thee what the Tarik (The knocker) is! * The piercing Star!) (Quran 86:1-3) *The piercing star and heaven* Allah (SWT) in these verses coupled His oath by heaven regarding its greatness with the piercing star which means that there is a fundamental relationship between this type of stars and all what we see in the sky from stars and galaxies.

The piercing star is in the core of all galaxies Quasar and related supermassive black holes have been associated to a type of galaxies called active galaxies, but the other type of galaxies called inactive galaxies which includes our galaxy the Milky way are thought for a long time to have no supermassive black holes in their cores, but from about two decades scientists have found a method to determine the existence of supermassive black hole by determining the velocities of stars close to the galactic nuclei and they were surprised when they found a supermassive black hole in all galaxies.

What remained is to know is there a supermassive black hole in our galaxy the Milky way or not. In 2003 American astrophysicist Andrea Ghez and its teamwork (UCLA) and by using high spatial resolution imaging techniques have confirmed the existence of a supermassive black hole in our own galaxy. (6) The image is now complete each galaxy has its own supermassive black hole, but why there are active galaxies and inactive ones. The answer of this question related to the development of galaxies.



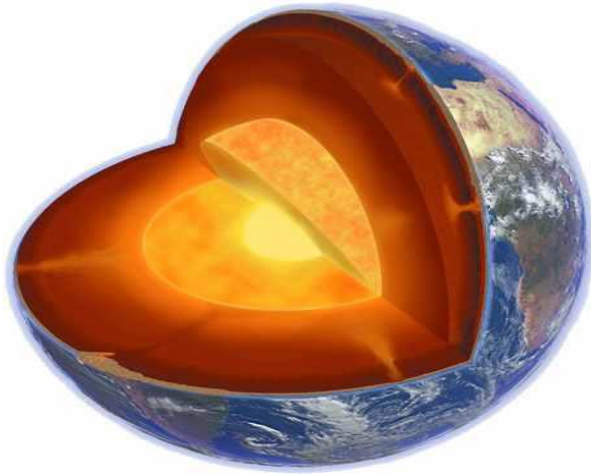
There is a supermassive black hole in each galaxy *Supermassive black hole and the birth of galaxies* Scientists have found a relationship between the velocity of stars at the edges of galaxies and the mass of the supermassive black holes in the core of these galaxies and because the distance between them are very large so this relation formed in a previous time, the time of galaxy birth as it thought that the galaxies are formed when a huge cloud of gas is collapsed at its core forming supermassive black hole which start to feed on the neighboring gas forming a quasar. This quasar triggers the formation of new stars in the entire galaxy so a new active galaxy is formed, but with time the gas start to get far from the supermassive black hole so it has nothing to feed on and the active galaxy converts to inactive one.

So science today makes a relation between the piercing star and all what we see in the sky from stars and galaxies. For this reason Allah (SWT) in these verses coupled His oath by heaven regarding its greatness with the piercing star which means that there is a fundamental relationship between this type of stars and all what we see in the sky from stars and galaxies. (By the heaven and the Tarik (The Knocker) * Ah, what will tell thee what the Tarik (The knocker) is! * The piercing Star!) (Quran 86:1-3)

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Universe By: Chem. Gamal Abdel-Nasser



The Sunnah of Prophet Muhammad is the second revealed source of Islam. Like the Quran, it contains scientific information unavailable 1400 years ago. From these miracles is the “seven” earths, mentioned by the Prophet in several of his sayings. From them are the following two: Hadith 1 It was narrated on the authority of Abu Salamah that a dispute arose between him and some other people (about a piece of land). When he told Aisha (the Prophet’s wife) about it, she said, ‘O Abu Salamah! Avoid taking the land unjustly, for the Prophet said: “Whoever usurps even one span of land of somebody, its depth through the seven earths will be collared to his neck.”’ (Saheeh Al-Bukhari, ‘Book of Oppression.’)

Hadith 2 Salim narrated on the authority of his father that the Prophet said: “Whoever takes a piece of land of others unjustly, he will sink down the seven earths on the Day of Resurrection.” (Saheeh Al-Bukhari, ‘Book of Oppression.’) The aforementioned hadith prohibits oppression in general, especially the taking of a piece of land belonging to others unjustly. What might the seven earths refer to? Studies in geology have proven that the earth is composed of seven zones, identified from the inner to the outer layers as follows: (1) The Solid Inner Core of Earth: 1.7% of the Earth’s mass; depth of 5,150 - 6,370 kilometers (3,219 - 3,981 miles) The inner core is solid and unattached to the mantle, suspended in the molten outer core. It is believed to have solidified as a result of pressure-freezing which occurs to most liquids when temperature decreases or pressure increases.

(2) The Liquid Outer core: 30.8% of Earth’s mass; depth of 2,890 - 5,150 kilometers (1,806 - 3,219 miles)

The outer core is a hot, electrically conducting liquid within which convective motion occurs. This conductive layer combines with Earth’s rotation to create a dynamo effect that maintains a system of electrical currents known as the Earth’s magnetic field. It is also responsible for the subtle jerking of Earth’s rotation. This layer is not as dense as pure molten iron, which indicates the presence of lighter elements. Scientists suspect that about 10% of the layer is composed of sulfur and/or oxygen because these elements are abundant in the cosmos and dissolve readily in molten iron.

(3) The “D” Layer: 3% of Earth’s mass; depth of 2,700 - 2,890 kilometers (1,688 - 1,806 miles) This layer is 200 to 300 kilometers (125 to 188 miles) thick and represents about 4% of the mantle-crust mass. Although it is often identified as part of the lower mantle, seismic discontinuities suggest the “D” layer might differ chemically from the lower mantle lying above it. Scientists theorize that the material either dissolved in the core, or was able to sink through the mantle but not into the core because of its density.

(4) Lower Mantle: 49.2% of Earth’s mass; depth of 650 - 2,890 kilometers (406 - 1,806 miles)

The lower mantle contains 72.9% of the mantle-crust mass and is probably composed mainly of silicon, magnesium, and oxygen. It probably also contains some iron, calcium, and aluminum. Scientists make these deductions by assuming the Earth has a similar abundance and proportion of cosmic elements as found in the Sun and primitive meteorites.

(5) Middle Mantle (Transition region): 7.5% of Earth's mass; depth of 400 - 650 kilometers (250-406 miles)

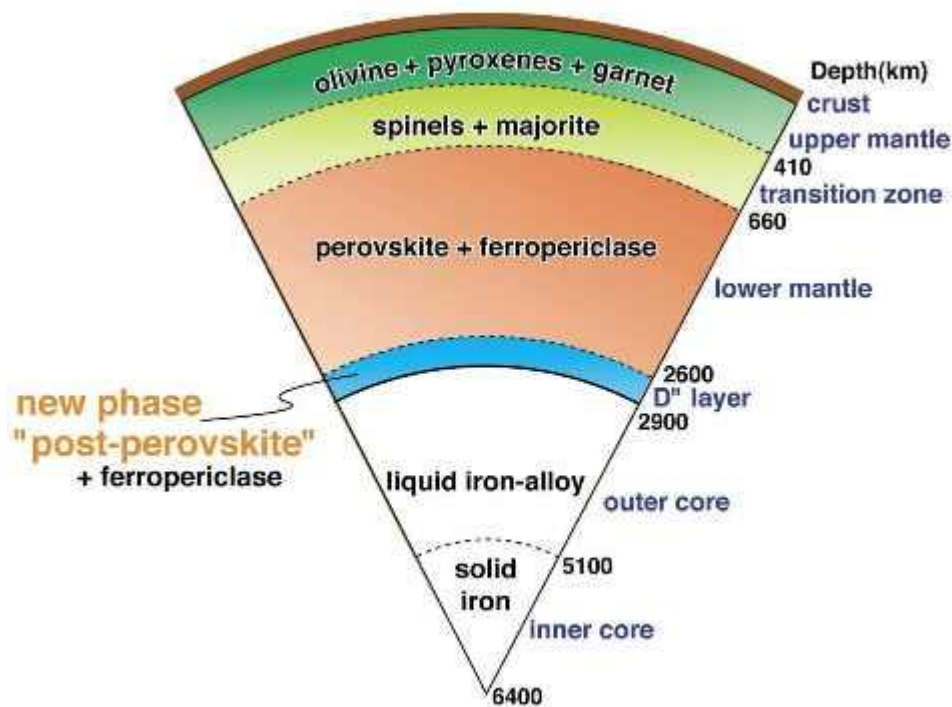
The transition region or mesosphere (for middle mantle), sometimes called the fertile layer, contains 11.1% of the mantle-crust mass and is the source of basaltic magmas. It also contains calcium, aluminum, and garnet, which is a complex aluminum-bearing silicate mineral. This layer is dense when cold because of the garnet. It is buoyant when hot because these minerals melt easily to form basalt which can then rise through the upper layers as magma.

(6) Upper Mantle: 10.3% of Earth's mass; depth of 10 - 400 kilometers (6 - 250 miles)

The upper mantle contains 15.3% of the mantle-crust mass. Fragments have been excavated for our observation by eroded mountain belts and volcanic eruptions. Olivine $(\text{Mg,Fe})_2\text{SiO}_4$ and pyroxene $(\text{Mg,Fe})\text{SiO}_3$ have been the primary minerals found in this way. These and other minerals are refractory and crystalline at high temperatures; therefore, most settle out of rising magma, either forming new material or never leaving the mantle. Part of the upper mantle called the asthenosphere might be partially molten.

(7) Lithosphere Oceanic crust: 0.099% of Earth's mass; depth of 0-10 kilometers (0 - 6 miles) The rigid, outermost layer of the Earth comprising the crust and upper mantle is called the lithosphere. The oceanic crust contains 0.147% of the mantle-crust mass. The majority of the Earth's crust was made through volcanic activity. The oceanic ridge system, a 40,000-kilometer (25,000 mile) network of volcanoes, generates new oceanic crust at the rate of 17 km³ per year, covering the ocean floor with basalt. Hawaii and Iceland are two examples of the accumulation of basalt piles.

The continental crust contains 0.554% of the mantle-crust mass. This is the outer part of the Earth composed essentially of crystalline rocks. These are low-density buoyant minerals dominated mostly by quartz (SiO_2) and feldspars (metal-poor silicates). The crust (both oceanic and continental) is the surface of the Earth; as such, it is the coldest part of our planet. Because cold rocks deform slowly, we refer to this rigid outer shell as the lithosphere (the rocky or strong layer).



Conclusion

The layers of the earth coincide with the above mentioned hadith of the Prophet. The miracle is in two matters:

- (1) The expression of the hadith, 'He will sink down the seven earths on the Day of Resurrection,' indicates the stratification of these "earths" around one center.
- (2) The accuracy with which the Prophet of Islam referred to the seven inner layers of earth. The only way for a desert dweller to have known these facts 1400 years ago is through revelation from God.

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Apostates: Should they be killed or saved?

The sections of this article are:

- 1- Who are the Apostates in Islam?
- 2- The absolute freedom of religion in Islam.
- 3- So how come Muslim Fundamentalists execute those who desert Islam then?
- 4- My rebuttal about the historical Muslims' battles with the Apostates.**
- 5- Does Islam really mean to force someone to Islam or else kill him?
- 6- Renowned Muslim scholars agreeing with not all apostates to be killed.**
- 7- Conclusion.

Note: Some of the notes in this article were taken from the commentary of the Noble Quran translation of Abdullah Yusuf Ali; may Allah Almighty rest his soul. Ameen.

1- Who are the Apostates in Islam?

Apostates or Renegades are those who decide to leave the religion of Islam. There is a widely prevailing misconception about this issue. It is generally thought that the Holy Quran (The Muslims Holy Scripture) provides the death sentence for those who desert the religion of Islam. There is not the least ground for such a supposition. The Holy Quran speaks repeatedly of people going back to unbelief after believing, but never once does it say that they should be killed or punished. Although the Holy Quran does provide the death sentence for some situations such as putting a murderer to death, but it never provided death sentence or ordered the death of those who leave Islam.

Let us look at Noble Verse 2:217 "They ask thee (Mohammed) Concerning fighting In the Prohibited Month. Say: Fighting therein Is a grave (offence); but graver is it In the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the sacred Mosque, and drive out its members. Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you **turn back** from their faith (Islam) and die in unbelief, their works will bear no fruit in this life and in the hereafter; they will be companions of the fire and will abide therein." Here in this Holy Verse we see that Allah Almighty talks about those who leave Islam, and promises them punishment in the day of judgment. Allah Almighty doesn't order the death of those people.

Let also look at Noble Verse 5:54 "O ye who believe! If any from among you **turn back from his faith**, soon will Allah produce a people whom He (Allah) will love as they will love Him lowly with the believers, Mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproachers of such as find fault. That is the Grace of Allah which He will bestow on whom He (Allah) pleaseth. And Allah encompasseth all, and He knoweth all things." Here in this Holy Verse we see again Allah Almighty strengthening the faith of the Muslims in Islam by assuring them that whenever they see Muslims leaving Islam they will also see those who join Islam with strong faith and love to Allah Almighty.

"As most men are rebellious." (5:49), it is inevitable that there should be apostates even from such a religion of reason and common-sense as Islam. In Verse 5:54 above there is a warning to the Muslims that they should not repeat the history of the Jews, and become so self-satisfied or arrogant as to depart from the spirit of Allah's teaching. If they do, the loss will be their own. Allah's bounty is not confined to one group or section of humanity. He can always raise up people who will follow the true spirit of Islam. That spirit is defined in two ways:

1- They will love Allah Almighty and Allah Almighty will love them.

2- Amongst the Brethren, their attitude will be that of humility, but to wrongdoers they will offer no compromises, and they will always strive and fight for the truth and right. They will know no fear, either physical, or that more insidious form. They are too great in mind to be haunted by any such thought.

Let us look at Noble Verse 5:55 "(O Muslims) Your (real) friends are (No less than) Allah, His Messenger, and the (Fellowship Of) Believers, those who establish regular prayers and regular charity, and they bow down humbly (in worship)." Here we see Allah Almighty telling Muslims after he warned them from apostates in (5:54) that their real friends are: Allah Almighty, Prophet Mohammed peace be upon him, and the good Muslims who keep up with their prayers and charity, and who humbly worship their God.

Let us look at Noble Verse 3:90 "**But those who reject faith after they accepted it**, and then go on adding to their defiance of faith never will their repentance be accepted; for they are those who have (of set purpose) gone astray." Here in this holy verse we see Allah Almighty rejecting the faith of those who keep coming back and forth to Islam. In order for a human being to accept Islam as his religion, he must be certain about it first. Allah Almighty's path is wide open, and his mercy is greater than this universe. This Holy Verse also does not order the death of those who leave Islam.

The path to Allah Almighty is always open and Allah Almighty will be your friend as in verse (5:55) above, and he will forgive your sins for you once you repent as in the following verse: "Except for those that repent (Even) after that, And make amends; for Allah is Oft-Forgiving Most Merciful." (3:89).

2- The absolute freedom of religion in Islam:

Some group of Muslims believe in killing apostates because they follow a Hadith (Saying) from Prophet Mohammed peace be upon him regarding the apostates. While Islam was weak and still growing among Jews, Christians and Pagans, Muslims did not have the full and complete religion that they needed. Some Jews and Christians wanted to take advantage of such situation to destroy Islam. They had a plan to adopt Islam first and then desert it, thus creating the impression that Islam was not a religion worth adopting.

Let us look at Noble Verse 3:72 "A section of the People of the Book (Jews and Christians) say: Believe in the morning what is revealed to the believers (Muslims), but reject it at the end of the day; perchance they may (themselves) turn back (from Islam)." To protect Islam from such Satanic attempts done by a group of the people of the book (Jews and Christians), Prophet Mohammed peace be upon him ordered the death of those who enter Islam and leave it. This temporary law that was put by our Prophet had stopped the hypocrites from the People of the Book who carried so much hatred toward Islam to enter Islam and desert it afterwards.

Allah Almighty ordered the Muslims to kill the pagans who fought against the Muslims. The following Noble Verse talks about all of the enemies who fought the Muslims long and bloody battles:

Let us look at Noble Verse 2:191 "And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith." The killing of the pagans who fought the Muslims during the time when Islam was not yet complete was essential.

Important Note: Noble Verse 2:191 above is not dedicated to the apostates as some Muslims use it to prove that the Noble Quran orders the killing of apostates. In fact, it doesn't even mention the apostates. It talks in general about slaying the pagans who declare wars on the Muslims. The pagans would obviously include the apostates who deserted Islam, but the Noble Verse certainly doesn't DIRECTLY order the killing of anyone who deserts Islam.

Allah Almighty promised that He will protect the Noble Quran from any corruption:

"We have, without doubt, sent down the Message; and We will assuredly Guard it (from corruption). (The Noble Quran, 15:9)"

"Nay, this is a Glorious Quran, (inscribed) in a Tablet Preserved! (The Noble Quran, 85:21-22)"

Let us look at Noble Verse 5:3 ".....This day those who reject faith given up all hope of your religion: Yet fear them not But fear Me (Allah). **This day have I (Allah) perfected your religion for you**, completed my favour upon you, and have chosen for you Islam as your (complete) religion....". So long as Islam was not organized, with its own

community and its own laws, the unbelievers and the Hypocrites from the People of the Book and the Pagan Arabs had hoped to wean the believers from the new teaching. Now that hope is gone forever with the complete organization of Islam.

Let us look at Noble Verses 15:2-3 "Again and again will those who disbelieve, wish that they had bowed (to God's will) in Islam. **Leave them alone**, to enjoy (the good things of this life) and to please themselves: let (false) hope amuse them: soon will knowledge (undeceive them)."

Let us look at Noble Verses 10:99-100 "If it had been thy Lord's will, they would all have believed, all who are on earth! wilt thou then compel mankind, against their will, to believe! **No soul can believe, except by the will of God**, and He will place doubt (or obscurity) on those who will not understand."

Let us look at Noble Verse 18:29 "Say, 'The truth is from your Lord': **Let him who will believe, and let him who will, reject (it)**: for the wrong doers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on!"

Let us look at Noble Verse 27:92 "And to rehearse the Qur'an: and if any accept guidance, they do it for the good of their own souls, and if any stray, say: **'I am only a Warner.'**"

Let us look at Noble Verse 10:99 "If it had been thy Lord's will, they would all have believed,- all who are on earth! **wilt thou then compel mankind, against their will, to believe!**" Allah Almighty doesn't like us to compel people into belief.

"No soul can believe, except by the will of God, and He will place doubt (or obscurity) on those who will not understand. (The Noble Quran, 10:100)" Allah Almighty helps those whom He likes to be guided to His Straight Path. If anyone doesn't believe, or reverts back from Islam, it is then his loss and it is the Will of Allah Almighty.

"Say: 'Behold all that is in the heavens and on earth'; but neither Signs nor Warners profit those who believe not. Do they then expect (any thing) but (what happened in) the days of the men who passed away before them? **Say: 'Wait ye then: for I, too, will wait with you.'** (The Noble Quran, 10:101-102)" Notice how Allah Almighty orders us to say "Wait" to those who reject Islam. This clearly says that we can't force anyone into Islam, or punish anyone for leaving Islam.

Let us look at Noble Verse 10:108 "Say: 'O ye men! Now Truth hath reached you from your Lord! those who receive guidance, do so for the good of their own souls; those who stray, do so to their own loss: **and I am not (set) over you to arrange your affairs.**'" Whoever believes benefits his soul and whoever doesn't, harms it, and Prophet Muhammad peace be upon him is not in charge of people to arrange their affairs. Only Allah Almighty is.

"Say: 'Obey Allah, and obey the Messenger: but if ye turn away, he is only responsible for the duty placed on him and ye for that placed on you. If ye obey him, ye shall be on right guidance. **The Messenger's duty is only to preach the clear (Message).** (The Noble Quran, 24:54)" Prophet Muhammad's duty was only to preach.

"Those who pervert the Truth in Our Signs are not hidden from Us. Which is better? he that is cast into the Fire, or he that comes safe through, on the Day of Judgement? **Do what ye will:** Verily He seeth (clearly) all that ye do. (The Noble Quran, 41:40)" Here we clearly see Allah Almighty giving a freedom of choice for people to choose or refuse Islam.

"And those who take as protectors others besides Him - Allah doth watch over them; and **thou art not the disposer of their affairs.** (The Noble Quran, 42:6)" Again, Allah Almighty here told Prophet Muhammad that he has no authority over those who reject Islam.

"It is true thou wilt not be able to guide every one whom thou lovest; **but Allah Guides those whom He will and He Knows those who receive guidance.** (The Noble Quran, 28:56)" Again, no authority to Prophet Muhammad over those who accept or reject Islam.

Let us look at Noble Verse 2:256 "**Let there be no compulsion in religion:** Truth stands out clear from error: whoever rejects evil and believes in Allah hath grasped the most trustworthy handhold, that never breaks. And Allah heareth and knoweth all things." The Holy Quran prohibits Muslims to force any person into Islam. Muslims must not let people resent Islam and Muslims. They must leave people decide for themselves because the "Truth stands out clear from error" (2:256).

Compulsion is incompatible with religion: Because (1) religion depends upon faith and will, and these would be meaningless by force; (2) Truth and Error have been so clearly shown up by the mercy of Allah Almighty that there should be no doubt in the minds of any persons of good will as to the fundamentals of faith; (3) Allah Almighty's protection is continuous, and His Plan is always to lead us from the depths of darkness into the clearest light.

The following was sent to me from "Vipor Poison"; may Allah Almighty always be pleased with him:

"I found another verse in the Quran that dealt with apostates. Noble Verse 4:137 "Those who believe, then reject faith, then believe (again) and (again) reject faith, and go on increasing in unbelief, - Allah will not forgive them nor guide them nor guide them on the way."

Notice that the Quran says those who reject faith and then BELIEVE and again DISBELIEVE. if a Muslim rejects faith and is then killed for doing so how will he live to again BELIEVE and then DISBELIEVE. The atmosphere of this verse is that of free will and freedom of choice to everyone. If Allah wanted he would have said something about the punishment, if there was any, of those who reject Islam after accepting it. but Allah takes this to be clearly a private matter between them and Allah.

I found many verses in the Quran that teach us NO PUNISHMENT for an apostate BUT I found no verse that says the contrary.

Here is another verse about the freedom of expression in the Quran. many translators translate this wrongly and kill the meaning of the word making it a bogus and strange statement. Noble Verse 39:18 "Those who listen to the word, then follow the best of it; those are they whom Allah has guided, and those it is who are the men of understanding."

The Quran tells the Muslims to listen to every thing and follow only the best of what is said. it does not tell them to kill people if they say something that is not according to the cultural norm."

The following two sets of Noble Verses were sent to me by brother Rached Blili; may Allah Almighty always be pleased with him.

Let us look at Noble Verses 109:1-6 "Say : O ye that reject Faith! I worship not that which ye worship, Nor will ye worship that which I worship. And I will not worship that which ye have been wont to worship, Nor will ye worship that which I worship. **To you be your Way, and to me mine.**"

Let us look at Noble Verse 42:15 "Now then, for that (reason), call (them to the Faith), and stand steadfast as thou art commanded, nor follow thou their vain desires; but say: '**I believe in the Book which God has sent down; and I am commanded to judge justly between you.** God is our Lord and your Lord: for us (is the responsibility for) our deeds, and for you for your deeds. **There is no contention between us and you.** God will bring us together, and to Him is (our) Final Goal.'"

The Noble Quran in all of the above Noble Verses is crystal clear about providing freedom of religion and choice to all people, Muslims and non-Muslims.

3- So how come Muslim Fundamentalists execute those who desert Islam then?

The interpretation of those who prohibit women from education, even though Islam clearly allows education for women, and prohibit them also from driving, and oppress men by forcing them to grow beards, even though beards are NOT mandatory in Islam, doesn't mean much to me.

As we've seen above, it is quite clear, and beyond any questioning that Allah Almighty prohibited compulsion in religion and allowed the absolute freedom of religion to everyone. When Prophet Muhammad peace be upon him executed apostates, he did it because Muslims were at war time and because Islam was still partial, and Muslims needed protection from the **hypocrites** of the Jews and Christians who purposely entered Islam and deserted it later to create confusion among the Muslims as shown below in the Noble Verse.

The Sayings of Prophet Muhammad, peace be upon him, regarding killing the renegades came when Islam was partial and the Muslims were dealing with wars all the time. So if the person wasn't with the Muslims, then he was certainly with his people, the pagans and the other non-Muslims, and he would've then had to join the evil forces to fight the Muslims. So the case back then was different than today.

I have no sympathy for those hypocrites of the Jews and Christians who got executed:

"A section of the People of the Book (Jews and Christians) say: Believe in the morning what is revealed to the believers (Muslims), but reject it at the end of the day; perchance they may (themselves) turn back (from Islam). (The Noble Quran, 3:72)"

Please read "The absolute freedom of religion in Islam" section above for more details and explanations.

Please visit [Islam prohibits forming alliance with Jews and Christians and non-Muslims.](#)

[Why do some Muslims call Americans and Westerners "Great Satan"?](#)

[What is the Wisdom of Islam?](#)

4- My rebuttal about the historical Muslims' battles with the Apostates:

According to the Islamic history, when Prophet Muhammad peace be upon him died, some of the Muslims had deserted Islam for several reasons. The biggest of those reasons was that they opposed paying the Zakah (2.5% of annual income of Islamic taxes for the poor). Keep in mind that Allah Almighty constantly Warning the Prophet and the Muslims from the hypocrites (false believers). The Arabs before Islam were used to exploiting each others. The strong ate the poor, and high interest rates were enforced on loans given to the poor to ultimately force them to sell of their cattle, sons, daughters and/or wives as slaves.

After the death of our Prophet, some of the rich hypocrites decided to join with the Pagan Arab tribes to fight the Muslims and end Islam. The leader of the apostates/renegades was Musylama Al-Kath-thab or Musylama the liar

50 in English, started his army of infidels in what we call today the country of Oman, which is more than 1,000 miles away from Mecca and Medina where the Muslims resided.

After Musylama became strong and popular and was able to gather a big amount of pagans and hypocrites to form an army, he led them to march to Mecca and Medina to fight the Muslims. When his army finally reached the mountains near Mecca, the Muslims had fought them several battles until he ultimately was killed and his army was soundly defeated.

The objection that I have with some Muslims is for the following reasons:

- 1- It was the renegades or apostates that declared the war on the Muslims. The Muslims did not start the war.
- 2- We can't use the story of Musylama Al-Kath-thab to prove that it is ok today to kill any person who deserts Islam. Musylama was not a peaceful renegade. He wanted to destroy the Muslims through war. He had to be fought and killed. We can't use him as a standard and kill all renegades, especially those in the West for instance, who might embrace Islam and then desert it later due to the overwhelming anti-Islamic media and lies.
- 3- As I proved in this article, Allah Almighty in the Noble Quran talked about the apostates several times, and not a single command exists in the Noble Quran that orders the killing of any of them.
- 4- The Sayings of Prophet Muhammad, peace be upon him, regarding killing the renegades came when Islam was partial and the Muslims were dealing with wars all the time. As I said above, if the person wasn't with the Muslims, then he was certainly with his people, the pagans and the other non-Muslims, and he would've then had to join the evil forces to fight the Muslims. So the case back then was different than today.
- 5- Today, if a weak-hearted and easily persuaded person for instance decides to embrace Islam and then gets easily persuaded to leave Islam, and then gets easily persuaded to embrace Islam again, and then gets easily persuaded to leave it and so on, then how is it right for us to apply the things that were applied to the hypocrites and Musylama Al-Kath-thab during and after our Prophet's time to this innocent individual?
- 6- We must never forget Allah Almighty's Command that honors the freedom of religion and choice in Islam in Noble Verse 2:256 and the others as shown in this article.
- 7- Some Muslims claim that the Caliphs did not apply Noble Verse 2:256 and others to the renegades, because the Caliphs knew that these Noble Verses are not applicable to them. My response to this is that we:
 1. Don't know if the Caliphs had any choice to apply them back in the hostile environment that they existed in back then.
 2. The Caliphs are not the measuring stick that the Muslims today have to follow, especially after knowing that the Caliphs themselves did things different from each others several times before on very major Islamic issues: [1] [2].

5- Does Islam really mean to force someone to Islam or else kill him?

Please visit [Does Islam really mean to force someone to Islam or else kill him?](#)

6- Renowned Muslim scholars agreeing with not all apostates to be killed:

Emphasis below are mine.

From: "Just Flow" <just_flow11@hotmail.com>
 To: quransearch_com@yahoo.com, islam_defender@hotmail.com, sami-zaatari@hotmail.com, b_zawadi@hotmail.com, islamttd786@yahoo.com, Munir0728@yahoo.com
 Subject: Apostacy-Support from orthodox scholars, hanafi, maliki, hanbali scholars agree
 Date: Tue, 28 Mar 2006 01:29:47 +0200

There are too orthodox scholars who agree with you, i don't mean just some scholars, but famous renowned orthodox scholars, like Ibn tamiyya and the maliki scholar Abul Walid al-Baji support our stance on apostacy, therefor your article is and stance is also a right orthodox view, where no one has the right to criticize you, since renowned scholars confirmed our stance. Check the article below, let me know what you think of it, and if you would add it to the article.

Volume 4, Book 52, Number 260:

Narrated Ikrima:

Ali burnt some people and this news reached Ibn 'Abbas, who said, "Had I been in his place I would not have burnt them, as the Prophet said, 'Don't punish (anybody) with Allah's Punishment.' No doubt, I would have killed them, for the **Prophet said, 'If somebody (a Muslim) discards his religion, kill him.'** "

Many prominent scholars throughout the centuries have held the view that apostasy is not a hadd (singular for hudud = capital) offence. This view is founded on the fact that the Qur'an is completely silent on the death penalty for apostasy. In fact, freedom of religion is a fundamental tenet of Islam. In Surah al-Baqarah, 2:256, Allah explicitly states: "Let there be no compulsion in religion". This Medinan verse was revealed when some Companions asked the Prophet for permission to compel their relatives to profess Islam. It has been widely interpreted to mean that no one can be compelled to embrace Islam because religion depends upon faith and will, and this would be meaningless if induced by force. Islam itself means submission to the will of God; and the willing submission of the self to faith and belief must be attained through conviction and reason, not through coercion and duress.

Islam began by inviting and persuading people to embrace it on the merit of its rationality and truth. In Surah Yunus, 10:99, a verse revealed in Mecca at the advent of Islam, Allah says: "Had your Lord willed, everyone on earth would have believed. Do you then force people to become believers?" This and verse 2:256, together with the norm of Shari'a which affirms freedom of religion, have led many Muslim countries today to include in its Constitution an article on freedom of religion as a fundamental right.

In his book, The Punishment for Apostasy in Islam, the former Chief Justice of Pakistan, SA Rahman, noted that even though the subject of apostasy occurred no less than 20 times in the Qur'an, the Holy Book remained silent on death as a punishment. Surah An-Nisa', 4:137-138, state that "Verily, those who believe, then disbelieve, then believe again, then disbelieve, and then increase in their disbelief - Allah will never forgive them nor guide them to the path. Give to the hypocrites the tidings that there is for them a painful torment." If indeed it was Allah's intention to impose the death penalty for apostasy, then such occasion of repeated apostasy could have provoked such a punishment. But neither the first instance of apostasy, nor repeated apostasy brought about capital punishment.

Those who advocate the death penalty for apostasy based their reasoning on a hadith which proclaims, "kill whoever changes his religion". But this hadith is open to varying interpretations on several grounds.

First, this hadith is considered a weak hadith with just a single isnad (this means there is only one chain of transmission or narration) and thus according to the rules of Islamic jurisprudence, it is not enough to validate the death penalty.

Second, this hadith is also considered a general ('amm) hadith in that it is in need of specification (takhsis); for it would otherwise convey a meaning that is not within its purpose. The obvious reading of the hadith would, for example, make liable the death punishment on a Hindu or Christian who converts to Islam. This is obviously not the intention of the hadith. According to the rules of Islamic jurisprudence, when a text is interpreted once, it becomes open to further interpretation and specification. Therefore, many scholars interpret this hadith to apply only to cases of high treason (hirabah), which means declaring war against Islam, the Prophet, or God or the legitimate leadership of the ummah.

Third, and most importantly, there is no evidence to show that Prophet Muhammad saw or his Companions ever compelled anyone to embrace Islam, nor did they sentence anyone to death solely for renunciation of the faith.

Based on these three reasons and the Qur'anic principle of freedom of religion, prominent ulama (scholars) from the seventh to the twentieth centuries have come out with the position that there can be no death penalty for apostasy. According to Professor Hashim Kamali in his award-winning book, *Freedom of Expression in Islam*, two leading jurists of the generation succeeding the Companions, Ibrahim al-Nakha'i and Sufyan al-Thawri, both held that the apostate should be re-invited to Islam, but should never be condemned to death. The renowned Hanafi jurist, Shams al-Din al-Sarakhsi wrote that even though renunciation of faith is the greatest of offences, it is a matter between man and his Creator, and its punishment is postponed to the Day of Judgement. The Maliki jurist Abul Walid al-Baji and the renowned Hanbali jurist Ibn Taymiyyah have both held that apostasy is a sin which carries no hadd punishment.

In modern times, the celebrated Sheikh of al-Azhar University, the late Mahmud Shaltut who was esteemed for his vast knowledge of Islamic jurisprudence and Qur'anic interpretation, wrote that many ulama are in agreement that hudud cannot be established by a solitary hadith and that unbelief by itself does not call for the death penalty. The current Sheikh of al-Azhar, who was Egypt's former Grand Mufti, Dr Mohammed Sayed Tantawi, also declared that apostasy is not a capital crime.

Many scholars, including Ibn Taymiyyah, Shaltut and Tantawi, said that the death penalty was not meant to apply to a simple change of faith, but to hirabah, that is, when apostasy is accompanied by rebellion against the community and its legitimate leadership.

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7- Conclusion:

As we clearly see from the Noble Verses above, apostates are no longer to be killed in Islam. I am not here promoting apostates, but there is no reason to kill someone who doesn't deserve to be killed. Certainly if the apostate is hostile toward the Muslims and joins the enemy in a war against them, or tries to corrupt the Muslims in the Muslim lands by trying to convert them to his/her new deviant religion, then the matter becomes different. But if a Westerner today for instance embraces Islam for a while and then changes his position due to the overwhelming false anti-Islamic media, then certainly killing that person would be a grave sin and a big mistake.

(Please review these questions, it might sound offensive but it's a way to reveal the truth if you really believe in God read the Quran and bible and ask these questions to the church, priests & your self so you can find out what is truth about God & what are against the truth from God. Dont get emotional or angry but think with cool brain what is really real & the only truth of God. Dare to explore, dare to ask & dare to know. God is truth & truth is above all.Faisal)

By Abdalla S. Alothman

101 Proofs that the Quran is Not Copied from the Bible

In the Name of Allah,
the Most Compassionate,
the Ever Merciful

{Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?} [Quran 47:24]

{Nay, We fling (send down) the truth (this Qur'ân) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Us)}. [Quran 21:18]

Time and time again, we Muslims have to endure accusations that our Qur'an is copied from the Bible. Below are 101 proofs that makes it impossible for the Qur'an to be copied from the Bible.

- 1 - Who was created first, Adam or Satan? The Quran says Satan, the Bible doesn't say anything.
- 2 - Who was created first, Adam or the Angels? The Quran says the Angels, the Bible doesn't say anything.
- 3 - Why doesn't the Bible mention that Noah had two wives, one was disobedient, and she died. And another which was saved.
- 4 - Why does the Bible say that Noah's ark is in Ararat but it was discovered in Al-Judyy, as the Quran says so?
- 5 - Why does the Bible say that God afflicted women for Eve's sin, and the Quran doesn't tell us such thing.
- 6 - Where does the Bible tell us about the story of Aad and Thamood ? The town of Thamoud has been discovered in Saudi Arabia—it's located in a place called Mada-in Saleh. And recently, the town of Aad has been discovered with the help of NASA's satellites. Check the link : <http://www.pbs.org/wgbh/nova/ubar/>
- 7 - Where does the Bible mention Prophet Saleh ?
- 8 - Where does the Bible mention Prophet Huud ?
- 9 - Where does the Bible mention Prophet Shu'ayb ?
- 10 - Where does the Bible refer to Al-Khidr ?

12 - Why doesn't the Bible mention the story of the Cow that happened between Moses and the Jews.

13 - Where do you find in the Quran any reference to Hosea, Malachi, Micha, Jude, Nahum, Nehemiah, Obadaiah, Esther, Joel, Ruth, etc ?

14 - Why doesn't the Bible mention the story of Thul-Qarnayn.

15 - Why doesn't the Bible mention the story of the People of the Cave?.

16 - Why doesn't the Bible mention the story of Antioch in Surat Yasin?.

17 - Why does the Bible say that Jesus was crucified, and the Quran says that he was saved?

18 - Why does the Bible say that Abraham sacrificed his only begotten son, Isaac, and forgets that he had another son called Ishmael, who is older than Isaac?.

19 - Regarding the dream Joseph had in Genesis 37, why is it fulfilled in the Quran and not fulfilled in the Bible? Could it be because that Joseph's mother died before Joseph had his dream? Bad prophecy.

20 - Why is it that the Bible tells us that the Holy Spirit had sex with Mary, and the Quran tells us that the Angel who visited Mary told her that she will bear a son, and he is ONLY informing her of what God has decreed?

21 - Why is it that the Bible tells us that Moses was adopted by Pharaoh's daughter, and the Quran tells us it was Pharaoh's wife?.

22 - Why is it that the Quran tells us that Lut was a pious prophet, and the Bible tells us that he had sex with his daughters?

23 - Why is it that the Quran tells us in Sura 19 and 20 that Moses was a special chosen prophet who was raised under God's supervision, and the Bible tells us that he died because he didn't disobey God?

24 - Why is it that the Bible says that it is written with the false pen of the scribe in Jeremiah 8:8, and the Quran tells us that it has no discrepancies?

25 - Why is it that the Bible tells us that Pharaoh did not drown, and the Quran tells us that he drowned, but Allah left his body as a sign to mankind. When they dissected Pharaoh's body, they found out that his body had too much salt inside it. You say the Quran is copied from the Bible? I say you are ignorant! Read the Quran 10:92.

26 - Why does the Bible tell us in Genesis that God had to take a walk to find Adam, and the Quran tells us that God's knowledge doesn't require that He walks?

27 - Why is it that the Quran tells us that Jesus spoke in the cradle, but the Bible knows nothing about the childhood of Jesus?

28 - Why is it that the Quran tells us that Jesus made miracles by giving life to statues made from clay?

29 - The Quran tells us that Aaron is innocent; he did not make the golden calf, but a man called Al-Samirri (A person who organizes songs and joy) made it, while the Bible tells us that Aaron made the Golden calf.

30 - Why is it that the Quranic Laws state that the thief's hands should be chopped, and the laws of Moses say something else?

31 - Why does the Quran say lash the fornicators 100 times, and the Bible says stone them.

32 - Why does the Quran order us to fast in Ramadhan and the Bible doesn't.

55 33 - Why does the Quran tells us that the inheritance share of the man is as twice as much as the woman, and the Bible has no such law?

34 - Why does the Quran tells us not to transgress in wars, and the Bible teaches us to kill every living thing including plants (Joshua 6).

35 - The Bible teaches us to kill unbelievers, and leave to ourselves YOUNG virgins who never knew a man (Numbers 31). Why isn't such thing present in the Quran?

36 - The Quran tells us to free slaves to enter heaven in Surat Al-Balad. Why doesn't the Bible say such thing?

37 - Why is Satan called a FALLEN ANGEL in the Bible, and not in the Quran?

38 – Why does the Quran tells us there are Jinn (Some are good and others are bad), but the Bible doesn't mention Jinn?

39 – Why is it that the Quran tells us to perform Hajj to Makkah, and the Bible doesn't tell us such thing?

40 – Why does the Quran tells us that Abraham and Ishmael built the Kaaba, while the Bible says no such thing?

41 - Why is it that the Bible condemns David as a murderer, and the Quran tells us that he was a pious sinless prophet?

42 - Why doesn't the Bible tell us the story of Solomon and Balkees?

43 - Why doesn't the Bible tell us that Solomon had Jinns who worked for him, and the Quran says so?

44 - Why is it that the Quran tells us that Solomon had soldiers from the Jinn and the Bible doesn't say so?

45 - Why is it that the Quran tells us that Solomon understood the speech of the birds and the Bible doesn't say so?

46 – Why is it that the Quran tells us that Solomon understood the speech of the ants and the Bible doesn't say so?

47 - Why is it that the Quran tells us that ONLY female bees get the honey, and the Bible doesn't say so?

48 – Why is it that the Quran tells us that the Quran mentions different levels in Paradise, and the Bible doesn't say so?

49 - Why is it that the Quran tells us that there is a tree in hell called Zaqqum, and the Bible doesn't say so?

50 - The Quran mentions Thal-Kifl as one of the prophets. Can you find his name in the Bible?

51 - Why is it that the Quran was finalized and approved by Prophet Mohammad (s), and the Bible was never approved by any prophet?

52 – Why didn't Mohammad make the Quran in chronological order just like the Bible? Why doesn't the Quran include the boring genealogies that are all over the Bible?

53 - Why is it that the Quran mentions Ishmael as an honorable prophet, and the Bible refers to him as the son of the slave woman (Galatians 4)?

54 - Why doesn't the Quran mention the story of the people of Tyre, while the Bible does?

55 - Why doesn't the Quran mentions the story of David and how he killed one of his enemies to marry his wife as the Bible did in I Samuel 25?

- 56 56 - Why is it that the Bible does not mention the story of David and Solomon with the sheep, and the Quran does?
- 57 - Why does the Bible mention Abraham's father by name, and the Quran mentions him by his nick?
- 58 - Why doesn't the Bible mention the story when Abraham was put into a fire by his people and the Quran does?
- 59 - Why doesn't the Quran mention the interesting events that happened to Abraham in Egypt? (See BONUS #15 for one amazing example.)
- 60 - Why is it that the Bible tells us that John's mother was the daughter of Aaron, and the Quran doesn't say so?
- 61 - Why doesn't the Bible mention the story of how Mary was raised, and the Quran does?
- 62 - Why doesn't the Quran and the Bible have the same story about the birth of Jesus? The Quran says that he was born under the remnants of a palm tree, but the Bible says he was born in a stable.
- 63 - According to the Bible, who are the Sabians?
- 64 - Where does the Bible mention the Magians?
- 65 - In Genesis, the Bible tells us that Jacob had a fight with God, and the Quran tells us in Surat Al-Baqara that whoever takes the Angels as enemies, he becomes an enemy of God. Why do we see this contradiction? Moreover, why didn't Mohammad (s) tell us that Jacob wrestled with God?
- 66 - Why is it that the Quran tells us in Surat Taaha that the staff of Moses became a REAL snake, and the Bible tells us that it only appeared to be a snake?
- 67 - Why is it that Moses was the one who threw his staff during the contest with the magicians, and the Bible tells us that Aaron is the one who threw it?
- 68 - The story of Moses and the bronze snake in Numbers 21 is pretty interesting. Why is it mentioned in the Bible and not in the Quran?
- 69 - The Quran tells us to follow a certain procedure to cleanse ourselves before prayers in 4:43. Why doesn't the Bible give us the same instructions?
- 70 - The Quran tells us that Earth is round, but the Bible tells us that the Earth is flat. Why?
- 71 - The Quran tells us about Haroot and Maroot in Surat Al-Baqara. Who are those characters according to the Bible?
- 72 - Why is the story of Gog and Magog different in the Quran and the Bible?
- 73 - The Bible tells us that Prophet Elijah was raised to God. Why doesn't the Quran say the same thing?
- 74 - The Bible tells us that Solomon had many wives. Why doesn't the Quran say the same thing?
- 75 - The Bible tells us that God RESTED after he created the world. The Quran says that nothing makes God tired. Why?
- 76 - The Quran details embryology, why doesn't the Bible?
- 77 - The Quran mentions the names of the Gods during Noah's time in Surat Nuuh, why aren't those names present in the Bible?
- 78 - The Bible tells us that the whole Earth was flooded, why doesn't the Quran say the same thing?

57 79 – The Quran tells us that hell has 7 doors in Surat Al-Hijr (Ch. 15), why doesn't the Bible mention such thing?

80 - Why does the Quran say that Lot's wife was a bad woman, but God punishes Lot's wife in the Bible just for accidentally turning back to see what was happening in Sodom?

81 - Why does the Bible accuse Noah for getting drunk in Genesis 9, and the Quran frees him from such accusation?

82 - Anyone who curses his mother shall be put to death, according to Leviticus 20, why don't we find such a law in the Quran?

83 - Why is it that apostates are killed according to the Bible, and not killed according to the Quran?
See <http://www.systemoflife.com/answering-islamophobes/abul-kasem/235-refuting-muhammad-said-death-converting-to-other-religion>

84 – Why is it that tattoos are forbidden in the Bible (Leviticus 19), and no tattoos are mentioned in the Quran?

85 – The Quran instructs us to treat those who are born from an illegal sexual intercourse as Brothers. But the Bible tells us in Leviticus 23 that they should NOT even enter the assembly of the Lord. Why didn't Mohammad (s) copy this beautiful law?

86 – The Bible tells us in Deuteronomy 25, that if two men were beating up each other, and the wife of one of them interfered, she should have her hand chopped off. Why didn't Mohammad (s) copy this beautiful law?

87 - Why does the Bible encourage Bribery in Proverbs 17, and the Quran never encourages such thing?

88 – Why does the Bible say that wisdom is a source of sorrow in Ecclesiastes 1:18, and the Quran calls wisdom a gift in 2:269?

89 - Why does God in the Quran tells us to avoid bloodshed, and the Bible God curses the sword which doesn't do bloodshed (Jeremiah 48)?

90 - When God told Zachariah that he will have a son, Zachariah asked for a sign, and God gave him a sign in Sura 19. Does the Bible mention that sign? The Bible says that he could not speak, but it's detailed to us in the Sunnah that he was able to speak when he was praying. But, when it came to communicating with others, he did so by signs. Further more, the Bible says that Zakariyya was not able to speak because he was punished by Gabriel because he did not believe the angel, while the Quran tells us that it was a sign given to him—he asked God for a sign, and God gave him a sign, not a punishment.

91 - The Bible God in Leviticus 21 tells us that hunchbacks, dwarfs, cripples, blind people, people who are deformed or disfigured, or have damaged testicles—all those people cannot become priests. The Quran tells us that there is no difference between a man and another except in piety. Why didn't Mohammad (s) copy this BEAUTIFUL law from the Bible?

92 - Why does the Bible God in Leviticus 21 forbid priests from marrying divorced women, and the Quran doesn't say such thing?

93 - Why is it that the Bible tells the people to call a person who doesn't listen to his father or mother "stubborn and a drunkard"? The Quran does not tell us that we should call a person who is disobedient to his parents as a drunkard. Furthermore, the Biblical law is that this person should be stoned to death, but the Quran approves no such thing. Why?

94 - The Quran tells us that we are not above the Law. We must adhere to the Laws of God. But the Bible God tells the Christians in Galatians 2 that they are under no LAW!! In other words, God made all these laws, so that

58 Christians can see them and smile. Why didn't Mohammad tell his people that the Quranic laws are only for non-Muslims?

95 - The Bible God tells us that He will let us see the sex organs of the Jews, but the Quran mentions no such thing. Mohammad (s) had serious problems with the Jews, so why didn't he make fun of them with something similar with what we read in Nahum 3?

96 - In Romans 6, the Bible tells us that Jesus will never die again. But The Quran tells us that he will die and he will be raised at Judgment day. Why didn't Mohammad copy from Romans 6?

97 - The Bible teaches Christians to drink wine, the Quran forbids Muslims drinking. Why?

98 - 1 Corinthians 6 tells us that our bodies are members of Christ. The Quran tells us that our bodies belong to Allah, Christ has nothing to do with our bodies. Why didn't Mohammad (s) copy that from the Bible?

99 - In Ezekiel 20, the Bible God tells us that he wanted to decimate all the Israelites, but He didn't do so because it would hurt his reputation. In the Quran God tells us that He does indeed take away all the people if they were wrongful (Like the people of Noah, Sodom, Aad, and Thamood) if He wills.

100 - The Bible God has a beautiful punishment in Malachi 2. He threatens an Israelite that He would fill his face with feces!! In the Quran, God never says such things.

101 - The Bible says that the Original Sin was committed by Adam and Eve when they ate from the forbidden tree. The Quran tells us that the Original Sin was Satan's arrogance when he didn't obey God, when God ordered him to do So.

BONUS:

1 - The Quran tells us about an argument in 2:258 about Abraham and the King. Does the Bible have this story?

2 - The Quran handles divorce with care. A divorced woman stays in her house; a man should provide for her; a man should not return his wife to give her a hard time, etc. Does the Bible have the same laws regarding divorce as the Quran?

3 - The Quran tells us that Sins are not inherited. But, the Bible tells us that sins are inherited.

4 - The Quran tells us that God forgave Adam's sin after he ate from the forbidden tree. Does the Bible say that?

5 - The Quran tells us in Sura 36, that the sun and the moon are independent from one another. Does the Bible say such thing?

6 - In 25:53 and 55:19-20 the Quran tells us about how salty and pure water bodies mix. Does the Bible say such thing?

7 - In Islam we believe that there are signs to Judgment Day. Most of these signs are mentioned in the Sunnah, however, one interesting sign is a Beast/animal that would appear to the people and inform them of their status. We find this beast mentioned in the Quran in 27:82. Does the Bible say such thing?

8 - The Quran tells us that man and women are created from ONE SOUL. Does the Bible say that man and women are created from one soul? No, the Bible says in 1 Corinthians 11:7 that man is the image and glory of God, while women are the glory of man.

59 9 - The Bible contains lots of contradictions. Why don't we find those contradictions copied in the Quran? For a list of few of the contradictions in the Bible see:
http://www.bibleislam.com/bible_contradictions.php

10 - The Quran says that one of Noah's sons was not saved from the flood because he was an unbeliever (Sura 11). Does the Bible say such thing?

11 - The Quran (10:90) tells us that Pharaoh tried to seek forgiveness from God. Does the Bible say the same thing?

12 - Ishmael, the son of Abraham, is considered a Prophet and a Messenger in the Quran. Does the Bible say that "Ishmael is a prophet"?

13 – We read in Surat Al-Nahl in the Quran, that the honey bee produces honey with different hues which is healthy and beneficial for mankind. Just recently, Apitherapy came up with a fantastic cure for arthritist and other chronic diseases—this therapy is called bee sting therapy, where the bee stings the patient and the venom would cure the pain. In addition, the Quran also says that the female bee is responsible for building the hive and collecting the honey. All that is proved by science today. I wonder which book of the Bible says such thing! Search the web for "Bee Sting Therapy" or "Apitherapy" to find out more.

14 - In the 16th verse of Surat Al-'Alaq, we read: {A lying sinful forelock!} Psychologists and neurologists have confirmed that it is in this area of the brain where morals and behavior are processed. Therefore, when someone decides to lie, this decision comes from that front part of the brain, and the Quran refers to that specific part when it refers to lying. Now, I wonder from which Bible passage did Mohammad (s) copy that from.

15 - In the book of Genesis we read the story about what happened to Abraham when he went to Egypt. The Bible tells us that he sold his honor by allowing his wife to become Pharaoh's concubine, so that he could be treated well instead of being killed. Now there is nowhere in the Quran where such accusation is attributed to Prophet Abraham. I wonder why didn't Prophet Mohammad (s) copy such thing from the Bible.

Walhamdulilahi Rabbil Alameen

Question: Does Quran mention that Prophet Muhammad is the last prophet? **Muhammad**
is not the father of any of your men, but [he is] the messenger of God and seal(last,finish,end,final) of the
prophets and God has the knowledge of everything. (Quran 33:40)

Jesus in Islam & Quran

"And mention in the Book (the Quran), Mary, when she withdrew in seclusion from her family to a place facing east. She placed a screen

(to screen herself) from them; then We sent to her a spirit from Us, (the angel Gabriel), and he appeared before her in the form of a man in all respects. She said: 'Verily, I seek refuge with the Most Gracious (God) from you, if you do fear God.' (The angel) said: 'I am only a messenger from your Lord, (to announce) to you the gift of a righteous son.' She said: 'How can I have a son, when no man hath touched me, nor am I unchaste?' He said: 'So (it will be), your Lord said That is easy for Me (God): And (We wish) to appoint him as a sign to mankind and a mercy from Us (God), and it is a matter (already) decreed (by God).'" (Quran 19:16-21)

“Indeed, the likeness of Jesus with God is as the likeness of Adam. He created him of dust, then He said to him: ‘Be!’ and he was.” (Quran 3:59)

Muslims, like Christians believe that Jesus performed miracles. These miracles were performed by the will and permission of God, Who has power and control over all things.

“Then will God say: ‘O Jesus the son of Mary! Recount My favor to you and to your mother. Behold! I strengthened you with the Holy Spirit (the angel Gabriel) so that you did speak to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Torah and the Gospel. And behold: you make out of clay, as it were, the figure of a bird, by My leave, and you breathe into it, and it becomes a bird by My leave, and you heal those born blind, and the lepers by My leave. And behold! You bring forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to you) when you did show them the Clear Signs, and the unbelievers among them said: ‘This is nothing but evident magic.’” (Quran 5:110)

God sent all prophets with miracles specific to the nation to whom they were sent to prove the veracity of their message. These miracles were not performed of their own accord; rather, they were only manifest in their hands by God's will. The miracles performed by Jesus were no different. The Jews

were well advanced in the field of medicine, and the miracles which Jesus brought were of this nature, proving the truth of His message and in order to convince the Jews.

“They have certainly disbelieved who say, ‘God is the Messiah, the son of Mary’ while the Messiah has said, ‘O Children of Israel, worship God, my Lord and your Lord...’” (Quran 5:72)

God says about the belief that Jesus is part of a “Trinity”:

“They have certainly disbelieved who say, ‘God is the third of three.’ (Rather) there is none worthy of worship except One (God). And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment. So will they not repent to God and seek His forgiveness? And God is Forgiving and Merciful. The Messiah (Jesus), son of Mary, was no more than a Messenger before whom many Messengers have passed away; and his mother adhered wholly to truthfulness, and they both ate food (as other mortals do). See how We make Our signs clear to them; and see where they are turning away!” (Quran 5:73-75)

And also:

“O People of the Book (Jews and Christians)! Do not exceed the limits in your religion, and attribute to God nothing except the truth. The Messiah, Jesus, son of Mary, was only a Messenger of God, and His command that He conveyed unto Mary, and a spirit from Him. So believe in God and in His Messengers, and do not say: ‘God is a Trinity.’ Give up this assertion; it would be better for you. For God is indeed (the only) One God. Far be it from His glory that He should have a son. To Him belongs all that is in the heavens and in the earth. And God is sufficient for a guardian.” (Quran 4:171)

God deems this belief as an enormity against His Essence:

“And they say: ‘The Most Merciful (God) has taken (for Himself) a son.’ Assuredly you utter a hideous thing, whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins; That they ascribe unto the Most Merciful a son, when it is not suitable for (the Majesty of) the Most Merciful that He

should take a son. There is none in the heavens and the earth but comes unto the Most Merciful as a slave.” (Quran 19:88-93)

On the Day of Judgment, Jesus again will free himself from this false attribution. God gives us a glimpse of what he will say when he is asked about why people

worshipped him:

“And (beware the Day) when God will say, “O Jesus, Son of Mary, did you say to the people, ‘Take me and my mother as deities besides God?’” He will say, ‘Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen. I said not to them except what you commanded me – to worship God, my Lord and your Lord...”” (Quran 5:116-117)

“I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.” (Exodus 20:1-3)

Ascribing a son to God is in clear opposition to that principle for which He created the Creation and sent prophets. God says in the Quran:

“And I did not create the jinn and mankind except to worship Me.” (Quran 51:56)

He also said:

“And We certainly sent into every nation a messenger, (saying), ‘Worship God and avoid all false objects of worship...”” (Quran 16:36)

“And (remember) when Jesus, son of Mary, said: ‘O Children of Israel, I am the Messenger of God sent to you, confirming the Torah (which came) before me...”” (Quran 61:6)

Matthew 5:17-18, Jesus stated:

“Think not that I have come to abolish the law and the (way of) the prophets; I have come not to abolish them but to fulfill them.”

another prophet to come after him. God says:

“And when Jesus, son of Mary, said: ‘O Children of Israel! Indeed I am the messenger of God unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who will come after me, whose name is the Praised One.”” (Quran 61:6)

John 14:16-17: “And I will give you another Counselor to be with you forever, even the Spirit of Truth.”

It was told by Jesus so it's none other than prophet Mohammad

Crucifixion

"...They did not kill him, nor did they crucify him, but (another) was made to resemble him to them..." (Quran 4:157)

"God lifted him up to His presence. God is Almighty, All-Wise."

(Quran 4:158) "No bearer of burdens shall bear the burden of another." (Quran 39:7)

"There is not one of the People of the Scripture but will believe in him (Jesus) before his death, and on the Day of Resurrection he will be a witness against them." (Quran 4: 159)

God forbids you not, with regards to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them; for God loveth those who are just (Qur'an, 60:8)

Adam, Abraham ,Noah, Moses ,Jesus , Muhammad were all messengers & prophets of 1 God Allah so Islam is the 1st religion & it's the last religion because God is Allah & God is forever so is God's religion which is only Islam & it is also forever. Finally Islam always existed even before Adam, Abraham ,Noah, Moses ,Jesus & Muhammad because it's the only true religion from God Allah.

Conclusion of the entire book He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; 019.031 "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; 019.032 "(He) hath made me kind to my mother, and not overbearing or miserable; 019.033 "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! 019.034 Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. 019.035 It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is. Al-Quran. (There is no God but Allah & Adam, Abraham, Noah, Moses, Jesus, Muhammad were all messengers & prophets of 1 God. The Quran is the final testament book of God's words only. The Quran proves God exists .Jesus was born without a father. There is no doubt in the evidences of history that Muhammad & Jesus existed & they were prophets of 1 true God Allah.) 21. Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect. 22. Allah is He, than Whom there is no other god;- Who knows (all things) both secret and open; He, Most Gracious, Most Merciful. 23 .Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him. 24 .He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise. {Al-Hashr- Al Quran} 1. Praise be to Allah, to Whom belong all things in the heavens and on earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted with all things. 2. He knows all that goes into the earth, and all that comes out thereof; all that comes down from the

sky and all that ascends thereto and He is the Most Merciful, the Oft-Forgiving. 3 .The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you;- by Him Who knows the unseen,- from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous: 4 .That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous." 5 .But those who strive against Our Signs, to frustrate them,- for such will be a Penalty,- a Punishment most humiliating. 6 .And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord - that is the Truth, and that it guides to the Path of the Exalted (in might), Worthy of all praise. (Saba 34 Al-Quran)

Surah 3. The Family Of 'Imran, The House Of 'Imran(Quran) 1. A. L. M. 2. Allah. There is no god but He,-the Living, the Self-Subsisting, Eternal. **3.** It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong). **4.** Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution. **5.** From Allah, verily nothing is hidden on earth or in the heavens. **6.** He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise. **7.** He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding. **8.** "Our Lord!" (they say), "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure. **9.** "Our Lord! Thou art He that will gather mankind Together against a day about which there is no doubt; for Allah never fails in His promise." **10.** Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah. They are themselves but fuel for the Fire.

[Surah Baqarah Quran]**284.** To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things. **285.** The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His apostles. "We make no distinction (they say) between one and another of His apostles." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys." **286.** On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith." **Some references of the information of this book: 1)www.answering-christianity.com 2)www.islamtomorrow.com 3)http://www.irf.net/irf/comparativereligion/index.htm 4) www.peacetv.tv 5)www.whyislam.org 6)www.guideus.tv 7)www.irf.net 8) www.quranandscience.com**

Allah (swt) Says : "Invite to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided." [Quran 16:125]

Allah also says "'Who is better in speech than one who calls to Allah, works righteousness, and says: I am of those who bow in submission?" (Quran 41:33)

Prophet Muhammad (PBUH) said: "If Allah guides a person through you, it is better for you than all that is on the earth." (Bukhari No. 2783 & Muslim No. 2406). Convey (my teachings) to the people even if it were a single sentence" (Sahih Bukhari, Vol.4, Hadith 667)

"Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an)". 25.52 Quran Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the disbeliever is a helper (of Evil), against his own Lord! 25.55 Quran And I have sent you only as a giver of good news and as a warner. 25.56 Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Allah." 25.57 Al-Quran

"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers."(Quran, al-Baqarah: 159) **Prophet Muhammad (PBUH) said: "For Allah to guide one man through you is better for you than all that the sun has shined over".**
The Prophet (PBUH) has said: "Whoever guides [another] to a good deed will get a reward similar to the one who performs it."
[Saheeh Muslim]

What Do Non-Muslims Say About Muhammad?

His complete biography has been authenticated and circulated amongst scholars around the world starting while he was still alive and continuing up until today. One of the first examples we quote from is from the *Encyclopedia Britannica*, as it confirms: *(Regarding Muhammad) "... a mass of detail in the early sources shows that he was an honest and upright man who had gained the respect and loyalty of others who were likewise honest and upright men."*

[Vol. 12]

Another impressive tribute to Muhammad, peace and blessings be upon him is in the very well written work of Michael H. Hart, *"The 100: A Ranking of the Most Influential Persons in History."* He states that the most influential person in all history was Muhammad, peace and blessings be upon him, with Jesus second. Examine his actual words:

"My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level."

[Michael H. Hart, *THE 100: A RANKING OF THE MOST INFLUENTIAL PERSONS IN HISTORY*, New York: Hart Publishing Company, Inc., 1978, page. 33.]

According to the Quran, Prophet Muhammad was the most excellent example for all of humanity. Even non-Muslim historians recognize him to be one of the most successful personalities in history. Read what the Reverend R. Bosworth-Smith wrote in *"Mohammed & Mohammedanism"* in 1946:

"Head of the state as well as the Church, he was Caesar and Pope in one; but, he was pope without the pope's claims, and Caesar without the legions of Caesar, without a standing army, without a bodyguard, without a palace, without a fixed revenue. If ever any man had the right to say that he ruled by a Right Divine, it was Mohammad, for he had all the power without instruments and without its support. He cared not for dressing of power. The simplicity of his private life was in keeping with his public life."

While we are reviewing statements from famous non-Muslims about Prophet Muhammad, peace and blessings be upon him, consider this:

"Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?"

[Lamartine, HISTOIRE DE LA TURQUIE, Paris, 1854, Vol. II, pp. 276-277.]

And then we read what George Bernard Shaw, a famous writer and non-Muslim says:

"He must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness."

[The Genuine Islam, Singapore, Vol. 1, No. 8, 1936]

Then we found that K. S. Ramakrishna Rao, an Indian (Hindu) professor of Philosophy, in his booklet *"Muhammad the Prophet of Islam"* calls him the "perfect model for human life." Professor Ramakrishna Rao explains his point by saying:

"The personality of Muhammad, it is most difficult to get into the whole truth of it. Only a glimpse of it I can catch. What a dramatic succession of picturesque scenes. There is Muhammad the Prophet. There is Muhammad the Warrior; Muhammad the Businessman; Muhammad the Statesman; Muhammad the Orator; Muhammad the Reformer; Muhammad the Refuge of Orphans; Muhammad the Protector of Slaves; Muhammad the Emancipator of Women; Muhammad the Judge; Muhammad the Saint. All in all these magnificent roles, in all these departments of human activities, he is alike a hero."

What should we think about our prophet Muhammad, peace and blessings be upon him, when someone with the worldly status such as Mahatma Gandhi, speaking on the character of Muhammad, peace and blessings be upon him, says in 'Young India':

"I wanted to know the best of one who holds today undisputed sway over the hearts of millions of mankind... I became more than convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for his pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the 2nd volume (of the Prophet's biography), I was sorry there was not more for me to read of the great life."

English author Thomas Carlyle in his 'Heroes and Hero Worship', was simply amazed:

"How one man single handedly, could weld warring tribes and wandering Bedouins into a most powerful and civilized nation in less than two decades."

And Diwan Chand Sharma wrote in *"The Prophets of the East"*:

"Muhammad was the soul of kindness, and his influence was felt and never forgotten by those around him"

[D.C. Sharma, *The Prophets of the East*, Calcutta, 1935, pp. 12]

Muhammad, peace and blessings be upon him, was nothing more or less than a human being, but he was a man with a noble mission, which was to unite humanity on the worship of ONE and ONLY ONE GOD and to teach them the way to honest and upright living based on the commands of God. He always described himself as, 'A Servant and Messenger of God' and so indeed every action of his proclaimed to be.

Speaking on the aspect of equality before God in Islam, the famous poetess of India, Sarojini Naidu says:

"It was the first religion that preached and practiced democracy; for, in the mosque, when the call for prayer is sounded and worshippers are gathered together, the democracy of Islam is embodied five times a day when the peasant and king kneel side by side and proclaim: 'God Alone is Great'... I have been struck over and over again by this indivisible unity of Islam that makes man instinctively a brother."

[S. Naidu, *Ideals of Islam*, vide *Speeches & Writings*, Madras, 1918, p. 169]

In the words of Professor Hurgonje:

"The league of nations founded by the prophet of Islam put the principle of international unity and human brotherhood on such universal foundations as to show candle to other nations." He continues, "the fact is that no nation of the world can show a parallel to what Islam has done towards the realization of the idea of the League of Nations."

Edward Gibbon and Simon Ockley, on the profession of ISLAM, writes in *"History of the Saracen Empires"*:

"I BELIEVE IN ONE GOD, AND MAHOMET, AN APOSTLE OF GOD" is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honor of the Prophet have never transgressed the measure of human virtues; and his living precepts have restrained the gratitude of his 80 disciples within the bounds of reason and religion."[*History of the Saracen Empires*, London, 1870, p. 54]

EWolfgang Goethe, perhaps the greatest European poet ever, wrote about Prophet Muhammad, peace and blessings be upon him. He said:

"He is a prophet and not a poet and therefore his Koran is to be seen as Divine Law and not as a book of a human being, made for education or entertainment." [Noten und Abhandlungen zum Weststlichen Dvan, WA I, 7, 32]

Part 4

ISA "The Muslim Jesus", the prophet of Islam

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Introduction

Allah sent many messengers to the humans as a mercy from Him. *Allah* sent them all to teach the people what is the correct and acceptable worship of *Allah*--their Creator and the Creator of everything. All the prophets of *Allah*, the first of whom was *Adam* and the last of whom is *Muhammad*, came with one Religion--*Islam*, one creed--the belief in the Oneness of *Allah*. They all taught that *Allah* is attributed with all the perfect attributes and that He does not resemble any of His creations. They taught what *Allah* ordered us to perform with and refrain from in this life. They taught there is the Judgment Day in which each one of us will be judged as to whether or not we fulfilled our obligations in this life. None of them taught their people what contradicts the belief in the Oneness of *Allah*. Each one of them ordered their followers to believe in the rest of the prophets. *Imam al-Bukhariyy* related that Prophet *Muhammad*, *sallallahu alayhi wa sallam*, said:

which means:<< The prophets are like brothers from the same father with different mothers. Their Religion is one although their *Shari'ah* (rules of the Religion) differed. I am the most deserving of Prophet *^Isa*. There was no other prophet between us.>>

Allah revealed Prophet *^Isa* (Jesus) as the messenger before Prophet *Muhammad*. He was one of the five best messengers of *Allah*, called *Ulul-^Azm*, those with the highest status, who were the most patient. He was *^Isa*, the son of *Maryam*, the daughter of *^Imran*, from the sons of Israel. Prophet *^Isa*, as all the prophets, was truthful in what he conveyed from *Allah*, and although today we follow the *Shari'ah* of Prophet *Muhammad*, Muslims respect, love, and believe in *^Isa* and in his prophethood.

MARYAM, THEMOTHER OF ^ISA(Jesus)

Maryam (Mary), the mother of *^Isa*, was a pious Muslim woman from the offspring of Israel during the time of Prophet *Zakariyya*. Prophet *Zakariyya* was a prophet of *Allah* revealed to convey to the people to follow the *Shari'ah* revealed to Prophet *Musa*. In the *Qur'an* there is a chapter named *Maryam* referring to *Maryam* (Mary), the mother of *^Isa*. This chapter talks about *Maryam*: her birth, her story, and the birth of Prophet *^Isa*, and other things.

Maryam's mother conceived and delivered *Maryam* when she was an old woman, at an age when women usually can no longer have babies. One day *Maryam's* mother saw a bird feeding its young and she longed for a baby herself. She made a supplication to *Allah* to bless her with a child and vowed that she would make him a servant for the Holy House in Jerusalem, dedicated for worship, because she thought the child would be male. *Allah* answered her supplication and *Maryam's* mother conceived and delivered a baby girl. She named her "*Maryam*" and asked *Allah* to protect her and her offspring from evil.

Since *Maryam's* father had died, Prophet *Zakariyya* (who was the husband of *Maryam's* sister) became *Maryam's* guardian. From him, *Maryam* learned the Religion. She grew up as a righteous, pure, and pious Muslim woman worshipping *Allah* and endeavoring greatly in performing obedience to Him. Before she turned fourteen (14) years old, *Maryam* was a *waliyyah* (a very pious woman with a special status). She became the best of the women in the world. It is mentioned in the *Qur'an* that the angels said *Allah* chose *Maryam* and preferred her to the other women of the world. (*Al ^Imran*, 42-43).

THE BIRTH OF ^ISA(Jesus)

Ibn Jarir and others narrated that one day *Maryam* ran out of water. She asked her cousin, *Yusuf*, the son of *Ya^qub* to go with her to get some. He declined, saying he had his sufficiency for that day, so *Maryam* went to fetch water alone. There, she found *Jibril*, whom *Allah* had sent to her in the shape of a man. Thinking he was a human who might harm her, she asked refuge with *Allah* from him. *Jibril* told her, "I am the Messenger of your Lord to you. I was sent to give you a pious child who is pure from sins." *Maryam* told him, "How would I have a son? I have no husband, and I am not an adulterer or a fornicator." *Jibril* told her, "Creating a son without a father is an easy matter to *Allah*. *Allah* will make him a sign for the people and an indication of the Power of *Allah*. He will send him as a mercy from Him and an endowment to the one who follows him and believes in him. Creating him is a matter *Allah* willed and destined, so it will not be blocked or changed."

Jibril blew the soul of *^Isa* into *Maryam* and *^Isa*'s soul entered into her womb. *Maryam* became pregnant with *^Isa*, peace be upon him. There is a difference of opinion as to the term of her pregnancy, some said nine months, some said eight, and some said other than that. However, when the signs of pregnancy became apparent on her, her cousin, *Yusuf* the Carpenter, was disturbed and did not know how to interpret that matter. If he wanted to accuse her he would remember how pious she was. If he wanted to declare her innocence, he would see the signs of pregnancy. So he decided to open the subject with her. He asked her, "Tell me, would plants grow without seeds? Would trees grow without rainfall? Would there be a child without a male?" To all these questions *Maryam* said "Yes." Then she asked him, "Did you not know *Allah* made the plants emerge without seeds the day He created them? Did you not know *Allah* created the trees the first time without rain? Did you not know *Allah* created *Adam* and *Hawwa*' (Eve) without a father or a mother?" *Yusuf* knew all these things and when she responded in this way, he felt assured of her innocence and that this was something special given to her by *Allah*.

When the signs of her pregnancy became apparent, *Maryam* went away from her people. The pangs of birth led her to the trunk of a dead palm tree. Out of her shyness from the people, and fearing they would accuse her of having done something ugly, she wished she was dead and not a trace of her could be found. *Jibril* called to her, comforting her. He told her *Allah* made a small river run under her from which she could drink, and should she shake the trunk of the dead palm tree next to her, it would turn green and moist dates would fall down from which she could eat and be nourished. *Jibril* told her when she faces her people with her son to tell anyone who questions her about him that she had made a vow not to talk to any human for that day. That day, *Maryam* gave birth to her son, *^Isa*, peace be upon him. Forty (40) days later she carried him back to her people. They accused her of having fornicated. In response, *Maryam* pointed to her son, meaning to tell them to talk to him. They were angered at this and thought she was mocking them by asking them to speak with a 40-day old baby lying in a small cradle. At this, *Allah* made *^Isa* speak. He said:

which are verses 30-33 of *Surat Maryam* and mean: [I am a slave of *Allah*. He will reveal the Book to me and make me a prophet. He blessed me wherever I am. In the rules revealed to me there will be a special attention given to Prayers and *Zakat*. *Allah* predestined that I will be kind to my mother and not a tyrant with a bad ending. Peace was on me the day I was born. Peace will be on me on the day I will die and on the day I am raised alive again.]

When *Maryam*'s people heard that, they refrained from harming her or Prophet *Zakariyya*, about whom they had made ugly accusations. After Baby *^Isa* spoke these words, he did not speak again until he became at an age when children normally begin to speak. *^Isa*'s speaking from the cradle was a preparation and a sign of his creed and coming prophethood, when he would call the people to believe in *Allah*, the One Who does not have a partner and to believe in the message of *^Isa*--that he was the slave and messenger of *Allah*. The first words he spoke were, "I am a slave of *Allah*."

EARLY LIFE OF PROPHET ^ISA(Jesus)

Lady *Maryam* took *^Isa* to Egypt where they stayed for a period of time. Then they returned to the countries of *ash-Sham*--to a city known as *an-Nasirah*. *^Isa*, peace be upon him, studied the Torah in the schools and memorized it. He spoke Syriac, the language of the people of Palestine at that time, and the language in which the Heavenly Book, called the *Injil*, was revealed to him. He was a pious worshipper of *Allah*, following the rules of the Torah revealed to Prophet *Musa*.

THE REVELATION OF PROPHETHOOD

Allah sent the Revelation of Prophethood to *Isa* when he was thirty years old. *Allah* revealed to him new laws which abrogated some of the laws revealed to Prophet *Musa*. Prophet *Isa* conveyed the revelation to the people and called them to believe in his message.

Prophet *Isa*, like all the prophets of *Allah*, performed miracles. *Allah* sent all the prophets with miracles as a proof to their prophethood, so the people would witness, know about them, and believe in their prophethood. Many of Prophet *Isa*'s miracles were in curing illnesses, to be a stronger proof of his truthfulness, since the people at his time were famous for being knowledgeable in the field of medicine. Prophet *Isa* cured those with seemingly incurable illnesses. Prophet *Isa* cured a man afflicted with leprosy. He put his honorable hand on the face of a man who was born blind and cured his sight. Once Prophet *Isa* supplicated to *Allah* to bring back to life one person who had died and was being carried to the burial place, and *Allah* brought this person back to life.

Prophet *Isa* had other kinds of miracles also. He formed the shape of bats from clay and then they would fly away a distance. One of the miracles of *Isa* is mentioned in the *Qur'an* in *Surat al-Ma'idah*, Verses 112-114, which tells about one time when Prophet *Isa* and the people who were with him reached to a place where there was not enough food for all the people with him. The students of *Isa* asked him to supplicate *Allah* for food which would come down on them from the sky. *Isa* made supplication to *Allah* and the angels brought down the food on a piece of material before the eyes of the people. Hundreds and hundreds of people ate from that food, and there was no sign the food had diminished in quantity. This miracle increased the belief of the believers. The blasphemers however, claimed *Isa* had performed sorcery on their eyes.

After his revelation, Prophet *Isa* lived on earth for about three years. He used to travel from place to place calling people to the proper worship of *Allah*. He was so detached from the worldly matters that he did not worry that he did not have a house to return to at night. He used to sleep wherever the night would fall on him, whether he was in an open land or in a sheltered place. He wore clothing made out of unweaved wool. He ate from the raw plants of the earth, without desiring to cook them. He did not marry or have children.

THE INJIL (BIBLE)

Isa received a Heavenly Book, the *Injil*, which contained the *Shari'ah*, (rules of the Religion) revealed to him. In it was the prohibition of associating partners with *Allah*. In it was the prohibition to consume the usurious gain (*riba*), pig meat, blood, and the meat of animals not slaughtered properly. It contained the order to perform the Prayer (with bowing and prostration) twice a day. It had the order to fast (but other than the month of *Ramadan*), and the order to perform *taharah*. Prophet *Isa* came with a *Shari'ah* that contained making permissible some of the things which had been forbidden upon the children of Israel in the Torah. Although what is called "The Bible" today contains some true stories of Prophet *Isa*, it does not contain the true *Injil* which was revealed to him.

THE ASCENSION OF PROPHET ISA (Jesus)

When Prophet *Isa* was 33 years old, the blasphemers among the offspring of Israel plotted to kill him, but *Allah* saved him from their harm. *Ibn Abi Hatim* and *an-Nasa'iyy* narrated from the route of *Ibn Abbas* that he said: Prophet *Isa* was in session with twelve of his elite companions in a house. He told them that among them would be who would blaspheme in the future. Then he asked them, "Who among you would want to be made to look like me, be killed in my place, and be my companion in Paradise." The youngest among them stood up and said, "Me." Prophet *Isa* told him to sit, then repeated his same question. Again, the same young man said, "Me." Again, Prophet *Isa* told him to sit, then again asked the same question. After the same young man volunteered for the third time, Prophet *Isa* received the Revelation that this young man would be the one who would be made to look like him and killed instead of him. Prophet *Isa* was raised to the sky from an opening in the ceiling of the house. When the Jews came after Prophet *Isa*, they saw that young man, whom *Allah* made to look like *Isa*. They took him, thinking he was Prophet *Isa*, and crucified him.

It should be noted here there are two widespread false stories about this matter. In one, it is claimed that one of ^Isa's students was paid a great sum of money to lead those Jews to

^Isa however Allah made him look like ^Isa, so they thought he was ^Isa and they crucified him. In another, it is said that the person killed in place of ^Isa was the leader of the Jews. Both of these stories are false.

After Prophet ^Isa was raised to the sky, his nation lived following his guidance, teaching, and methodology for two hundred (200) years. However, the nation of Prophet ^Isa did not remain steadfast to Islam. Three hundred (300) years after Prophet ^Isa was raised to the sky, those who were following the ones who had perverted the teachings of Prophet ^Isa became very numerous, and those who were truly following the Religion of Islam were few and weak. After some five hundred (500) years, none of the believing Muslims of ^Isa's nation were left. When Prophet Muhammad was revealed, he was the only Muslim worshipping only Allah from among the people of the earth.

PROPHET ^ISA'S(Jesus) DESCENT TO EARTH

Prophet ^Isa, peace be upon him, is still alive--in the second sky--worshipping Allah. He will descend to earth before the Day of Judgment and his descent will be one of the great signs of the nearing of that Day. Prophet Muhammad informed us ^Isa will descend to earth at a place on the eastern side of Damascus, with his hands on the wings of two angels. He will meet a group of Muslims getting ready to perform the Prayer, with the Mahdiyy as their Imam. The Mahdiyy will ask Prophet ^Isa to lead them in that prayer, however, ^Isa will ask the Mahdiyy to stand imam for them--as a sign that Prophet ^Isa will rule with the rules revealed to Prophet Muhammad. After this one time, ^Isa will lead the people in prayers because he has a higher status than the Mahdiyy.

After he descends, Prophet ^Isa will rule the earth with the Shari^ah of Prophet Muhammad, the Shari^ah Muslims are ordered to follow until the Judgment Day. He will break the cross, kill the pig, and abolish the jizyah (compulsory payment by the People of the Book to the Muslim state), because in the rules of Prophet Muhammad the jizyah is only applicable until the descent of ^Isa. He will kill the Dajjal, an ugly, evil blasphemer who claims himself as God, and who misleads many people to blaspheme. Prophet ^Isa will perform Hajj and travel to visit the grave of the Prophet to salute him, and to greet him by saying, "As-salamu ^alaykum ya rasulAllah", as narrated by Abu Dawud at-Tayalisiyy and others.

During his time, the people of Ya'uj and Ma'uj will appear and cause great destruction to the earth and devastation to the Muslims. Prophet ^Isa will take the believers to Mount at-Tur to supplicate Allah there to relieve them from these people. Allah will answer their du^a' and destroy all the people of Ya'uj and Ma'uj. After that, Prophet ^Isa will rule the Muslims and there will be a time

when peace, comfort, and safety will prevail. Prophet ^Isa will live for forty (40) years on earth after he descends. He will marry and have children. Then, he will die and be buried. ^Adullah Ibn Salam said, "It is written in the original Torah that Prophet ^Isa will be buried next to Prophet Muhammad" (in the chamber of Lady ^A'ishah.)

CONCLUSION

Prophet ^Isa was a messenger of Allah revealed to convey to the people the religion of Islam and to call them to worship Allah, their Creator. Muslims believe in his prophethood and in his truthfulness in conveying that message. Prophet ^Isa is alive now, living in the second heaven, worshipping Allah. He will return to earth before the Day of Judgment and will rule the world. Peace be upon this respected, honored and beloved Messenger of Allah.

Praise be to Allah, and Allah knows best.

Verse #33 of Surat Maryam means: [Peace was on me the day I was born. Peace will be on me on the day I will die and on the day I am raised alive again.]